

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor January 1, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolyte: Toni Jo Patsy

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 7 "Great God, We Sing Your Mighty Hand"

*Ascription

*Exhortation

*Confession (In Unison) O Lord, we thank You for the gift of time - 24 hours in every day and at least 365 days in every year; yet, in spite of this we feel we have lost time in this past year. Forgive us, for wasting time on things of insignificant value and not finding time to do things of importance.

Forgive us, for the seconds we have yielded to temptation, when we should have been steadfast in our faith.

Forgive us, for the minutes spent in idle talk,

while the proclamation of Your message had to wait.

Forgive us, for the hours of time spent in endless run of activities, while we failed to find time to pray.

Forgive us, for the days spent in sin and evil, when we should have spent them in witness for You.

Forgive us, for the years we have failed to receive the most from life because we have followed the desires of our own hearts, rather than Your will.

O Lord, help us to profit from our wrong choices and deeds of the past. Inspire us to use our time more wisely in the New Year, to Your honor and glory, through Christ we pray. Amen.

*Kyrle

*Assurance of Pardon

Call to Prayer

Requiem Observance and Prayer

Mrs. Elsie Kornrumpf, Mrs. Doris Zavacky, Edward

Beck, Kenneth Weitzel, Mrs. Isabel Hockenberry,

Mrs. Len Quineaux, Wallace Feder, Mrs. Edna Tait

William Renno, George Marburger, Kenneth Bowser,
Leroy Link, and Harry Rice.

Hymn No. 614 "For All The Saints"

Offering

Offertory

*Doxology - page 382

*Scripture: John 17

*Sermon: "Perpetual Priorities"

*Hymn of Invitation No. 661 "Rescue the Perishing"

*Closing Chimes

*Benediction

*Postlude

*Congregation Standing
Mr. & Mrs. Leroy Andrews Jr. will greet our members and guests at the door this morning.

The beautiful flowers on the altar have been placed by the Women's Fellowship in memory of our deceased members and friends in 1988.

Serving as Ushers today are Marty Henry, John Snow, Jeff Snyder and Walter Hollefreund.

Nursery will be provided today by Mrs. Sue Davis.

Paul Riemer and Dick Mangel will be visiting the hospital this week.

Hospitalized:

Attendance last Sunday was 70 with 3 visitors.

Van Driver for January 8th will be Marty Henry.

JANUARY IS NOMINATION MONTH! This is a time for you to nominate members to serve as Elders and Deacons for 1990. You may drop your nomination note in the offering plate or bring it to the office.

AUDITING OF ALL BOOKS will be done on January 18th. Please check in the office to see when your books are scheduled. You will need all bank statements, deposit slips, cancelled checks, and checking and savings account books.

ACOLYTE PRESENTATION will be held next Sunday. Those Acolytes that are retiring from service, please let the office know. This will be observed during the morning church service. If we have new people who would like to try out, please see Diana Hollefreund.

FLOWERS are needed for on the altar for January 8th, February 5th and March 12th. Please take a minute and sign up for those dates or any others available.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

(Ilus Aprils Foold Day)
HAPPY APRIL FOOLS DAY! O,ISN'T THIS APRIL FOOLS DA
HUNDREDS OF YRS AGO CALENDRS LISTD APR 1 AS 1st
DAY OF YR.

IN 1564-K OF FR CHAS IX DEEREED NU CALNDR
& NU CALNDR BGAN W/JAN 1, INSTED APR
S⁻⁻⁻ NO LIK CHNG,ENJOY APR 1,&WENRT BOUT 2SWITCH
O1. PEOP MADE FUN THEM,INVITD 2FAKE PARTYS ON
APR 1, & PLAYD TRIKS ON THEM,THEY CALLD THEM
APRIL FOOLS & THAT IS HOW WE GOT APRIL FOOLS DAY

VS ~~###SH###~~ 33, chap 16
vss 1-4, vss 9-10=GLORIFY God
OBEDIENCE

(Ilus 2boys=systm 4get long w/Mom
SHE TELS ME WAT 2DO & I DO IT)

(Ilus Gil Dodds & fastes mil inders=4min,10 sec)
I THANK TH/LORD 4GUID ME THRU TH/RACE & C FIT 2LET
ME WIN. I THANK HIM ALWAYS 4HIS GUIDING PRESENC
I DONT WIN THOZ RACES,G WINS THEM. U C,G HAS GIVN
ME ALL I HAV. I HAV 1 GRT LAK. I DONT HAV TH/ONE
THING TH/COACHES SAY A LNG DISTANC RUNNR MUS HAV
I CUDNT SPRINT AT TH/END OF A MILE. BUT G TUK CARE
OF THAT,IN PLAC OF SPRINT HE GAV ME STAMINA
He sprintd whol distanc all time,killr pace/won

vs 17=Sanctify=set apart,purity,consecratin
vss 21-23=Defintly NOT ONE WORLD CH,unity luv
vss 18-20=world evangelizatin
TH CLOK OF TIME IS WND JUS ONCE & NO MAN HAS THE
POWER 2TEL JUS WEN TH/HANDS WIL STOP
AT LATE OR ERLY HOUR

2LOSE 1'S WELTH IS SAD INDEED,2LOSE 1'S HELTH IS
MC 2LOS 1'S SOUL IS SUCH A LOSS,THAT NO MAN CAN
~~RESETEX~~ RESTORE

39 peopl dyd whil I read that poem
evry hr 5417 go 2 meet ther maker
Wat R U do 2reach them w/th/Gospel e're they R
cast in2 hell?

As Bgin nu yr R U in propr relatship w/Js Xp?
R U Wil 2liv by Perpetul Priortys G giv ea us?

ea/Blievr is 2B sanctfyd,2B set apart fr/all othr things of lif
it no mean we retreat in2 cav & hide fr/worl,quite contrary
But duz mean we R dif fr/rest of worl about us
Not relig freaks,or so fanaticl bout our faith we turn everone
off insted of on,

but that we gro in th/faith evr day
i. her is one resolutin ea us shud mak 4this yr it shudB resol-
utin 2spend sum time ea day in G's Word
Js sed=G's Word is truth & it fr/G's Word we deriv truth 4lives
perhap U hav nevr really try 2read Bibl thru in one yr
U may hav get start & then was waylaid by time,or sum othr
thing that has stoppd U

This morn is gud time 2start=wen go home afr lunch,go 2quiet pl
place in heus & Bgin read=tak schedul if no nav
Arnd w/G's Word ea day U wilB sol dse lif bettr & U wil uncen-
sciuously B get sanctifyd,set apart 4 wat G wants fr/U
Two othr principls in this prayr R intrtwind & yet seprat fr/ea
othr & they R=Evang of worl,& Xpian Unity
vss 21-23=Js def not,DEFINTLY NOT advocat a One Worl Church as
many interpret this 2swan

He was advocat evry Blievr in th/Ch dwn thru ages wud luv
evry othr Blievr regardles of denom,skin color,area of worl,et
He advocat ea Blievr wud C in evry othr Blievr that they all
wer followrs of Him & not hungup on ther own peculiar littl
quirks of Blief or interp
vss 18-20=this 4th principl
Js was talk here of necesty 4 reach out 2 th/lost rhueut all
th/world

Ea Blievr in his own rite is 2B an evanglist 4 Js Xp
Ther R many who C this as task 4only th/educatd & th/clergy &
this is wrong

Blievr has a voic & opertyntys 2tel ethrs of Xp by word of
muth,by actins,by living th/faith

it is mor than words,it is deeds,life,& words

Sumone write: Th clok of lif is wnd but once

& no man has th/powr

2tel jus wen th/hands wdl stop,at late or erly hr

2 lose one's welth is sad indeed

2lose one's helth is mor

2lose one's soul is such a loss

that no man can resetr

39 peo dyd whil I red this poem

evry hr 5,417 go 2meet ther maker

Wat R U de 2help reach them w/th/Gospel? e're they R cast in2
Hell?

All of us need 2C that G expec us 2spk on Bhalf Him & th/wonderful

salv He pr vd thru Js Xp

As we Bgin nu yr R U in propr relatship w/Js Xp? & R U wil 2

liv by th/Perpetual Priortys G has givn 2 ea of us?

"Perpetual Priorities"

Scripture: John 17

Happy April Fools Day! (Ilus how cam in2 being)

But this is Nu Yrs day & start of bran nu yr

It perhap th/one, only time in ea yr wen elemen of time is pondrd by evrone

Wa' ind of yr wil it B? wat wil it bring in fun/pleasur, wat sere sadnes, wat bout jobs/skuling/our homms?????

& our list goes on & on, but as ea nu yr cums & goes ther R cert things nevr chng

4 th/unBlievr ther mayB turmoil/frustratin of try 2keep ship of lif on evn keel, or jus stay afloat w/hed abuv watr

But 4 th/Blievr it altogethr dif situ

Th/Blievr has dif set priortys remain constan & nevr chng

Lif may tak dif directins, jobs may chng, marag mayB altr, childrn may lv home, & many othrs, but ther cert priortys that R ours that remain unchngrl 4all of lif regardles of yr or time of lif Ks had bin teach discipls privatly during His minstry & now that minstry 2 them had cum 2 an end

Thus it is we read in las vs of chap 16=READ THIS VERSE

This is sed in spite of fac in very short periud of time He was going 2B arestd, tryd, & condemnd 2deth

Js knu all of this, but want discipls 2kne He had givn them the bluprint 4lif & now they wud hav 2liv lif w/out Him persnly B w/them ea step of way

So it is He cum 2 pray wat bin cal=Priestly Prayer in chap 17

Ther many thing cud pt out this prayr, but one set principls wh/remain sam all time R wat we go 2 lk at 2day

Ther R 4 of thez principls givn here & they remain Perpet Prior tys 4 evry Blievr

Vss 1-4=Js Bgin His prayr this way & He talk bout glorfy G whil here on erth

vs 10=He prays 4 followrs & so we can conclud fr/this that one of primary Perpet Prioritys of any Blievr is 2 Glorfy God

Jus how do we do thia? & ansr is simply word=OBEDIENCE

By obey G & do wat shud do we glorfy Him & Js is our exampl of obed

His obed so complet He no flinch fr/giv very all & as result He glorify God completely

(Ilus 2 boys & talk of obed=Mom tels me wat 2do & I do it)

thats kind obed G want fr/us; its a priority that works evrtime

thats wat glorfys G & ea time we obey & do wat G wants us 2do we R glorifying Him

(Ilus Gil Dodds & fastest mile on indoor trak)

this yng man saw that ea time he ran it was G who receiv glory this wat G wants; no matt'r wat talents R, or wat abiltys we hav, watever we do, G shud receiv th/glory & in so do, we wil receiv mor than our shar of prais, G Himself wil C 2that

vs 17=here 2nd Perpetul Priority

th/word=Sanctfy in Grk means=purity, 2consecrat, 2set apart

"Perpetual Priorities"

Scripture: John 17

(Illustration of April Fool's Day, and New Year's Day)

Happy April Fool's Day! Oh, isn't this April Fool's Day? Of Course it isn't. This is what day? New Year's Day of course.

Hundreds of years ago calendars listed April first as the first day of the year. It was this way for centuries. Then in the year 1564 a king of France, named Charles IX, decreed that there would be a new calendar. This new calendar began with January 1, not April 1, as the first day of the year. Some people didn't like that the king changed the calendar this way. They enjoyed celebrating New Year's on April 1 and they weren't about to switch. Other people made fun of them. They invited them to fake parties on April 1, and played tricks on them. They called them "April Fools" and that is how we got April Fools Day.

But this is New Year's Day and the start of a brand new year. It is perhaps the one and only time in each year that the element of time is pondered by most everyone. What kind of year will it be? What will it bring forth in fun and pleasure, what sorrow or sadness, what ~~af~~ about our jobs, our schooling, our homes??? and on and on our lists can go. But as each new year comes and goes, there are certain things which never change. For the unbeliever there may be the frustration and turmoil of striving to keep the ship of life on an even ~~kxx~~ keel, or just stay afloat with the head above water. But for the believer it is an altogether different situation. The believer has a certain set of priorities that remain constant and never change. Life may take different directions, jobs may change, marriage may be altered, the children will grow and leave home, but there are certain priorities that are ours that remain unchangeable for all of life regardless of the year, or time of life. Jesus had been teaching His disciples privately ~~xxx~~ during His ministry and now that ministry to them had come to an end. Thus it is that we read in the last verse of the 16th chapter of John, that Jesus says, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

This is said in spite of the fact that in a very short period of time He was going to be arrested, tried and condemned to death. Jesus knew all this. But He wanted His disciples to know that He had given them the blueprint for life and now they would have to live life without ~~xxxxxxxxxxxx~~ Him personally being with them each step of the way. So it is then that He prayed what has come to be known as His "Priestly Prayer," in the 17th chapter. There are many things which can be pointed out in this prayer, but one set of principles which ~~ix~~ remains the same all the time are what we are going to look at today. There are four of these principles as given here and they remain, "Perpetual Priorities" for every believer.

Jesus begins His prayer and we read, (read verses 1 through 4). Jesus is talking here about His glorifying God while on earth. Then He prays for His followers as we read in verses 9 and 10, (read these). So we can conclude from this that one of the "Perpetual Priorities" of any believer is to glorify God. Just how do we do this? The answer is one simple word "Obedience." By obeying God and doing what He says we should do, we glorify Him. Jesus is our example of obedience. That obedience was so complete that He didn't

flinch from giving His very all and as a result glorified God completely.

(Illustration of two boys and obedience)

A cartoon shows two boys walking to school and discussing their parents. One of the boys says, "I've figured out a system for getting along with my ~~parents~~ Mom. She tells me what to do and I do it."

That's the kind of obedience God desires from us. It's a priority that works everytime.

That's what glorifies God. Each time we obey and do what God wants us to do, we are glorifying Him.

(Illustration of Gil Dodds and fastest mile ever run on indoor track)

There was a young man named Gil Dodds, the son of a minister who went to the old Madison Square Garden in New York City to run at an indoor track meet. He was entered in the mile event which was his specialty and he ran the race at the then unheard of time of 4 minutes ten seconds. This was the fastest mile up to that time ever run in an indoor arena. After the race he was asked to speak after the crowd had given him a thunderous applause. He stepped to the microphone and said, "I thank ~~God~~ the Lord for guiding me through the race and seeing fit to let me win. I thank Him always for His guiding presence." The rafters must have trembled at these words, for these were strange words never heard in this place.

He went on: "I don't win those races, God wins them. You see, God has given me all I have. I have one great lack. I didn't have the one thing the coaches say a long distance runner simply must have. I couldn't sprint at the end of the mile. But God took care of that. In place of the sprint He gave me stamina." And that is correct for Dodds sprinted the whole distance everytime he ran the mile. He set a killer pace all the way and he won.

This young man saw that each time he ran, it was God who received the glory. This is what God wants from each of us. No matter what our talents are, or how much ability we have, whatever we do, God should receive the glory. And in so doing we will receive more than our share of praise, God Himself will see to that.

A second "Perpetual Priority" is to be found in the 17th verse of this prayer. Jesus prayed, "Sanctify them through Thy truth: Thy word is truth."

The word "Sanctify" in Greek means to purify, to consecrate, to set apart. Each believer is to be sanctified, to be set apart from all of the other things of life. It doesn't mean that we retreat to a cave and hide from the world. Quite the contrary. But it does mean that we are different from the rest of the world about us. Not religious freaks, or so fanatical about our faith that we turn everyone off, instead of on. But that we grow in the faith each and every day. If there is one resolution each one of us should make for this year, it should be the resolution to spend time in God's Word daily. Jesus said here, God's Word is truth. It is from God's Word that we derive the truth for our lives. Perhaps you have never really tried to read the Bible through in a year. This morning is a good time to resolve to do so. When you go home today, after lunch take your Bible to a quiet place in the house and take the daily Bible reading you have and begin to read the Bible through. If you don't have a schedule, take one with you this morning. Armed with God's Word each day you will be able to face life better and you will unconsciously be getting sanctified, set apart for what God wants from you.

Two other principles found in this prayer are intertwined and yet are separate from each other. They are the evangelization of the world, and Christian unity. In verses 21 through 23, Jesus prayed, (Read these verses). Jesus was definitely NOT, definitely NOT advocating a One World Church as so many try to interpret this to mean.

Jesus was advocating that every believer within the Church down through the ages would love every other believer regardless of denomination, skin color, area of the world and so on. He was advocating that each believer would see in every other believer that they were all followers of Him and not hungup on their own peculiar little quirks of belief or interpretation.

The fourth principle is found in the 18th through the 20th verses, (read these).

Jesus was talking here if the necessity for reaching out to the lost throughout all of the world. Each believer in his own right is to be an evangelist for Jesus Christ. There are many who see this as the task of only the educated and trained clergy of the church and ~~xxx~~ this is wrong. Each believer has a voice and opportunities to tell others of Christ by word of mouth, by actions, by living the faith. It is more than just words, it is deeds, life, and words.

Someone has written:

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.

To lose one's wealth is sad indeed.
To lose one's health is more.
To lose one's soul is such a loss
That no man can restore.

Thirty-nine people died while I read this poem. Every hour 5,417 go to meet their Maker. What are you doing to help reacht them with the Gospel, e're they are cast into Hell?

All of us need to see that God expects us to speak on behalf of Him and the wonderful salvation He has provided through Jesus Christ. As we begin this new year, are you in the proper relationship with Jesus Christ? And are you willing to live by the Perpetual Priorities God has given to each of us?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor January 8, 1989
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Robert Weisenstein, Liturgist
Acolyte: Toni Jo Patsy

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

ME

Prayer Requests

B.O.B.

*Processional Hymn No. 91 "'Tis So Sweet to Trust in Jesus"

*Ascription

*Responsive Reading Page 90

*Exhortation

ME

*Confession (In Unison) O God of love, we acknowledge that at the beginning of this year our lives do not stand before you as a book unwritten. Much of what we will do has been spelled out before. Inscribed deep within are old habits, and familiar behavior patterns. Cause us to live, being aware of thy forgiving grace, and when we have written a full page of our errors and misdeeds help us to acknowledge ourselves for what we are, and to seek thy love; through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

B.O.B.

*Gloria Patri - page 142

- Children's Moment

Hymn No. 62 "Sun of My Soul"

ME

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

B.O.B.

Offering

Offertory

ACOLYTE

*Doxology - page 382

PASTOR

Anthem: "As Tenderly As A Father"

B.O.B.

Scripture: John 6: 66-69

Sermon: "Which Direction?"

*Invitational Hymn No. 92 "The Solid Rock"

*Closing Chimes

*Benediction

*Postlude

*Congregation Standing

The beautiful flowers on the altar have been placed by the Leroy Andrews Jr. family in memory of Roy Andrews Sr. Danny Mangel will greet our members and guests at the door this morning.

Serving as Ushers today are Helen Riemer, Phyllis Tait, Reita DeMask and Alma Dally.

Nursery will be provided today by Mrs. Barb Andrews.

Lloyd Link and Rod Rensel will be visiting the hospital this week.

Attendance last Sunday was 102 with 16 visitors.

Van Driver for January 15th is Ken Draxinger.

Hospitalized:

SCHEDULE OF MEETINGS:

> January 9th - Benevolence Committee meeting at 7 P.M.

15th - Instructional Meeting following church for all Council members, all Ushers men and women and other interested persons.

18th - Auditing of ALL books of the church. Stop in the office to check the audit schedule.

> NEW MEMBERS will be taken into the congregation on January 22nd. If you or anyone you know may be interested in joining, please stop in the office or give us a call.

> VOLLEYBALL FOR FUN is schedule on January 18th with the group from Armco that plays here each week. If you would like to join the "misfits" of St. Paul's and have some fun and exercise, please see Lloyd Link. He will be our captain. We look for a full list of volunteers.

Today is a special day as we recognize the six young people of the church who have served so faithfully as Acolytes.

They are Kelly Mangel, John Penrod, Lori Weisenstein, Wendy Norman, David Brinker and Megan Hewis. THANKS FOR A JOB WELL DONE! We hope that we can call on them at times when we need a little extra help.

> NOMINATIONS FOR ELDERS AND BEACONS are being accepted for the month of January. Your input and faith in people helps us to have a full slate for the election. Please take a minute and write your nominations on the green slips of paper found in the back of the pews, then drop them in the offering plate.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray to meditate, or to seek counseling. The Pastor will assist you if you desire.

"Which Direction?"

Scripture: John 6:66-69

(Ilus Tony Campolo, Jr Hi camp, & Billy)

Th/world wait out ther 4directins; peopl by hundrds R hurt & lk 4sumth, sumone 2 pt in rt directin

Do U mak a dif as a Xpian?

U dont think U do, U dont unstan G's plan 4 Ur lif do mak a dif, but U musB abl 2 pt in that directin

But U can only do that is U kno ~~mak~~ Which Directin U R go Js had fed 5M & then gon 20thr sid of Sea away fr/crowds but they detmin wher He gon & they folo 20thr side

Js tol them they fol not Bcuz they Bliev but lk 4nothr handout It then He tel them sum disturb things & Jn tel us=Vs 66

His teach unacptbl 2them

as lng as fed & abl teach nice littl harmles doctrin they able 2Bliev He th/Messiah

but as soon as talk bout sacrific/hardship they turn away

So js ask regulr Discippls=vs 67

Petr as usual has ansr 4 th/Lord

but it not impulsiv ansr as givn ~~anrus~~ ceasins

vs 68-69=This Peter's ansr

Petr didat kno or hav all th/ansers

he didnt undrst all bout Js

& didnt cum 2this knowledg until afr Js deth/resurrectin

But at this pt, Petr giv his testimony that he had persnl relashp w/Js Xp

He declar that Js had=TH/WORDSO OF ETRNL LIFE

How cud he mak this declaratin?

4Petr it was Bcuz he was ther & herd thoz words, but wat of us

Wher do we find thoz words?

(Ilus Martin Luther in Rome climb steps & Rom 1:17)

(Ilus Katie Luther in 1546 & Bible)

(1 Abigail Adams, her husband John & 10yr old son)

(Ilus Jim Elliot missionary to Ecuador)

(Ilus 1988 & my Bible reading)

(Ilus 20³⁴ & granddaughter & rebellious teen-ager)

Which Directin? Ther is only one directin & that is givn thru

th/shed blud of Js Xp

th/ques not so much=Can U mak a dif arnd U this yr, as it is, WIL U MAK A DIFFERENC?

R U conten 2let this yr B th/same old drab existenc it may wel hav bin 4 pas numbr yrs?

Or wil U step 4th boldly & mak that all import comitmen 2hav Js as th/Lord of Ur lif?

& Wil U w/that comitment, read of Him, lern of Him, & gro thru His Words of Etrnl Lif as fnd in th/Bible?

Which Direction wil Ur lif tak this yr?

(Ilus Tony Campolo & Jr Hi camp, Billy w/cerebri paisy)

Jr Hi kid concep gud time=picking on people

Billy=imitate his walk/talk="Wh-way-is-th-craft-shop?

& then they laf at him

pl⁴ as boy fr/his cabin 2hav devotins=gigils Bgin start wlk

2 A 2say 7words=JS..LUVS..ME...I..LUV..JS

bawling boys & revl, many boys acpt Js

vs 66=peopl desert, walk away

vs 67=Js ask if real discippls wil

vs 68-69=Peter & ansr

(Ilus 1511, Rome, Italy 28 steps Chapel Sancta Sanctorum supsed steps takn fr/Pilat judgmen hall & 9yrs 4givnes ea/step

ROMANS 1:17=THE JUST SHALL LIV BY FAITH

(Ilus 1546 Wittenberg, Germany M. Luther remains brot bak, carry thru doors ch/wher defy Pope & 95 theses on door

Katie widow, 4childrn, no incum; ~~xxx~~

thret of war w/rulr vow dig up remains & burn in square

Katie hav flu, & tol plague return 2city=How protec famly from

seen/unseen enmys??

Ger. Bibl=THOU SHALT NOT BE AFRAID FOR TH/TERROR BY NITE; NOR 4

TH/AROW THAT FLYETH BY DAY; NOR 4TH/PESTILENC THAT WALKETH AT

NOONDAY. A THOUSAN SHAL FAL AT THY SID & 10THOUSAN AT THY RT

HAND, BUT IT SHAL NOT CUM NIGH THREE Ps 91:5-7

(Ilus yr 1777, Massa & war Indepe undrway

Abigail stan at dok, watch husb & 10yr son sail 2France

Husb 2B execut if captur by British, no kno bout son

She had peac & why? TH/EFFECTUL FERVEN PRAYR OF A RITUS MAN

AVAILLETH MUCH & James 5:16

Ab' il pray much, 6mos latr hear ariv safe the fird on by Brit

sh.) & go thru hurricane

Husban-Jn, son Jn Quincy Adams both US Pres

Jn Quincy, son read Bibl 3langs ea morn=Engl, French, Germ

mothrs values

Wheaton, Ill

(Ilus J Eliot, yr 1948, wrot girlfrend yrbuk Bibl vs

grad Wheaton, Ill go Ecuador, marry & tak Word Etrnl Kif 2 Auca

Ind

les than 10yr afr writ vs Jim kil & 40thrs

he wrot=NO MAN THAT WARETH ENTANGLETH HIMSELF W/TH/AFFAIRS OF

THIS LIF -2 Tim 2:4

(Ilus 1988, Oct Satrday-trying wk & read comf words agin

I CAN DO ALL THINGS THRU XP WH/STRENGTHENETH ME - Phil 4:13

(Ilus yr 20³⁴, Granddott & probs w/rebelius teenagr

Mod times but probs same; no ther 2encourag, but kno sumone wil

pray may pik up Bibl read=CASTING ALL UR CARE UPON HIM: 4 HE

CARETH 4U - 1 Peter 5:7

Wh Directin? only one-thru blud of Js Xp

wil U mak dif this yr?

"Which Direction?"

Scripture: John 6:66-69

(Illustration of Tony Campolo and Junior High Camp, and cerebral palsied boy Billy)

A well known Christian speaker, Tony Campolo tells of being a counselor in a Junior High Camp. He said that a Junior High kid's concept of a good time is ~~makingxxxxxxpeople~~ picking on people. In that camp there was a little boy who was suffering from cerebral ~~pa~~ palsy. His name was Billy, and they really picked on him. As he would walk across the camp they would all line up and imitate his awkward movements. One day he asked direction to the craft shop, and in his tampering way, said, "Which ... way ... is ... the ...craft ... shop?" With each word he had to contort his mouth to say it and the boys gave him directions, but it was in exactly the same way he had asked. They mimicked his speech and the awkward contortions of the mouth. And then they laughed at him. Mr. Campolo said this made him furious, but what made him even more angry was when it was Billy's cabin who had devotions. They appointed Billy to be their speaker and it was evident the only reason was to get Billy in front of them and then to make fun of him. As he began to drag his way to the front the giggles began to roll over the crowd. This was going to be some good fun for these kids and they knew it. It took little Billy almost five minutes to say seven words. He said, "Jesus ... loves... .. me ... and ... I ... love ... Jesus." When he finished there was a dead silence. As Mr. Campolo looked over that group of Junior High boys, he saw that most of them were bawling like babies. A revival broke out in that camp and many of those boys were converted to Christ.

The world is waiting out there for directions. People by the hundreds are hurting and looking for something or someone to point them in the right direction. Do you make a difference as a Christian? If you don't think you do, then you don't understand God's plan for your life. You do make a difference, but you must be able to point in that direction, but you can only do that if you know "Which Direction?" you are going.

Jesus had fed the 5000 and then had gone to the other side of the sea away from the crowds. But they had determined where He had gone and they followed Him to the other side. Jesus told them that they followed after Him, not because they believed, but because they were looking for another handout. It was then that He began to say some disturbing things to them and John tells us, "From that time many of His disciples went back, and walked no more with Him." verse 66.

His teaching was unacceptable to them. As long as He fed them and was able to teach nice little harmless doctrines they believed He was the Messiah. But as soon as He started ~~xx~~ talking about sacrifice and hardship, they turned away.

So Jesus turned to His regular disciples and asked, "Will ye also go away?" verse 67.

But as usual Peter had an answer for the Lord. But this time it wasn't an impulsive answer such as he had given on numerous occasions. We read, "Then Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the Living God.'" verses 68-69.

Peter acknowledged that he didn't have all of the answers; he didn't understand all about Jesus; and he didn't come to this knowledge until after His death and resurrection. But at this point, Peter gave his testimony that he had a personal relationship with Jesus. He declared that Jesus had, "The words of eternal life." How could he make this declaration? For Peter it was because he was there and heard those words, but what of us? Where do we find those words?

(Illustration Martin Luther in Rome climbing the stairs on his knees in 1511)

The year was 1511. The place was Rome, Italy. A Roman Catholic priest had just completed climbing the 28 steps of the chapel Sancta Sanctorum - on his knees. He had been told these were the steps which had been taken from the judgement hall of Pilate in Jerusalem and brought here to Rome. Religious people of his time believed they received nine years of forgiveness for every step they climbed on their knees. Hundreds of thousands had done it before him, but as he slowly dragged himself up those steps, something kept ringing in his ears. "The just shall live by faith," Romans 1:17. Common sense told him that simply climbing stairs would not take away his sins. The Bible brought him back to the truth, and he spent the next 35 years of his life reading, understanding, and teaching the Bible. His name? Martin Luther of course.

(Illustration of Katie Luther in 1546)

The year was now 1546. The remains of Martin Luther had been brought back to Wittenburg, Germany and carried through the door of the church where he had defied the Pope and nailed his ninety-five theses 30 years before. But now Katie Luther was faced with feeding and educating their four children while having no guaranteed income. There was the threat of war with a ruler who had vowed to dig up Luther's remains and burn them in the square. On top of this Katie had the flu and someone had come to her with the shattering news that the plague had returned to Wittenburg. How could she protect her family from the seen and unseen enemies? She picked up her German Bible, translated for her and the German people by her husband and read, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" Psalm 91:5-7.

With these words ringing in her ears, she fell soundly asleep. The plague eventually left the city without touching Katie or her children.

(Illustration of Abigail Adams, her husband John and 10 year-old son)

The year was 1777 in Massachusetts. The War of Independence was now underway. A woman named Abigail stood at the dock waving as a ship pulled out into the bay. Her husband John and her 10 year-old son were on that ship. They were sailing for France and if her husband were captured by English troops he would be executed for treason, and she had no idea what might happen to her son. She watched as the ship became just a dot on the horizon and looked at peace with the world. What gave her that confidence? A verse of Scripture was running through her mind, "The effectual fervent prayer of a righteous man availeth much," James 5:16. Abigail prayed for them constantly until she heard from them six months later. The ship had been chased and fired on by British ships and they had passed through a hurricane, but they arrived in France unharmed. Abigail's husband John and her son John Quincy both became U.S. Presidents. Her son John Quincy Adams read the Bible in three languages each morning - English, French, and German. His values reflected a mother who believed in the Bible.

(Illustration of Jim Elliot missionary to Ecuador)

The year was 1948, the place, Wheaton College, Wheaton, Illinois. A young man graduating scrawled a Bible reference in the yearbook belonging to his girlfriend Betty. After graduation they went to Ecuador as missionaries and were married there. Jim's goal was to take the "Words of eternal life" to the unevangelized Auca Indians there. Less than 10 years after writing a Bible verse in his girlfriend's yearbook, Jim Elliot and four other of his missionary companions were brutally murdered by the very people they sought to befriend. Jim Elliot wrote in Betty's book, "No man that warreth entangleth himself with the affairs of this life," 2 Timothy 2:4. A few years after Jim Elliot's death, his widow Betty saw the very man who had murdered him baptized as a Christian and begin his work as a Christian minister. Jim had enlisted in God's army and had completed his assignment.

(Illustration of 1988, and Bible reading)

The year is 1988, ~~xxxxxxx~~ Sarver, Pa. I sit down with a steaming cup of coffee ~~is~~
and my Bible. I turn to a familiar book by the Apostle Paul. This was a trying week and
~~xx~~ very early on this beautiful Saturday in October I
read once again, "I can do all things through Christ which strengtheneth me," Phil 4:13.
Once again this touches my heart and my life, and once again I know that ~~I~~ we can trust God's
Word.

(Ilus granddaughter and her strength through the Bible)

The year is approximately 2034. If the Lord has not yet returned for His Church, my granddaughter sits at her dining room table. The slump of her shoulders reflects the concern she feels for a rebellious teen-ager. She lives in very modern times, but the problems are the same problems we wrestle with today, and our parents before us. I won't be there to encourage her, but I know someone who will. I pray that she may pick up her used Bible and that she will read a passage perhaps that says, "Casting all your care upon Him; for He careth for you," 1 Peter 5:7.

I pray that all of my descendents will come to Christ the Son of the living God and that their lives may be pointed in that direction given in and through God's "Words of eternal life."

"Which Direction?" There is only one direction and that is given through the blood of Jesus Christ. The question is not so much, "Can you make a difference around you this ~~year~~ year?", as it is, "Will you make a difference?" Are you content to let this year be the same old drab existence it may well have been for the past number of years? Or will you step forth boldly and make that all important commitment to have Jesus Christ as the Lord of life? And ^{will you} with that commitment, read of Him, learn of Him, and grow through His Words of Eternal Life as found in the Bible? "Which Direction?" will your life take this year?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 15, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Jimmy Shearer

* * * * *
Order of Worship 11:00 A.M.

Prelude "Menuet a l'Antique"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Proclamation Hymn No. 12 "O Day of Rest and Gladness"

*Ascription

*Exhortation

*Confession (In Unison) Father Almighty, kings came forth to bow the knee before an infant king; people knew Him as something other than a baby; we know Him as Jesus the Savior. Yet, too often we do our own will; we do the things we know are wrong; we submit to the lures and enticements of the world. But we know also that we can have forgiveness, and this we seek at this time through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 585 "Only Believe"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory "Take Up Thy Cross"

*Doxology - page 382

Infant Dedication

Anthem: "It Is Well With My Soul" (saxophone & choir)

Scripture: Haggai 1:1-8

Sermon: "In House Memo: Build"

*Invitation Hymn No. 462 "Living for Jesus"

*Closing Chimes

*Benediction

*Postlude "Sing Praise to God"

* * * * * *Congregation Standing * * * * *

The beautiful flowers on the altar have been placed by Mrs. Alma Killean and family in memory of Ralph Killean. Mrs. Mary Jane Weisenstein will greet our members and guests at the door this morning.

Serving as Ushers today are Wendy Norman, Kelly Mangel, Megan Hewis and Nicole Merrison.

Nursery will be provided today by Michelle Henry.

Paul Campbell and Sandy Shepeck will be visiting the hospital this week.

Attendance last Sunday was 114 with 13 visitors.

Van Driver for January 22nd will be Bill Snyder.

Hospitalized: Ed Hampton and Marie Henry in BMH.

SCHEDULE OF EVENTS THIS WEEK:

Wednesday - beginning at 6:00 P.M. we will be Auditing all the books of the church. Please check the office to see when you are scheduled.

- from 6 to 8 P.M. the group of Volleyball players from St. Paul's will take on the group from Armco. If you would like to play Volleyball, please see Lloyd Link.

Thursday - Youth Choir at 6:15 Chancel Choir at 7

NEW MEMBERS will be taken into the church January 22nd.

If you or someone you know may be interested in joining, please let the office or the Pastor know.

NOMINATIONS for Elder and Deacon are to be made this month.

At this point we have had no nominations made. Please take time to jot down a member that you feel would serve in this capacity and drop it in the offering plate.

The Youth Group in association with the Friedman's Supermarkets will be collecting NATIONAL BRAND food labels for redemption at a later date. We ask that you, your neighbors, friends and relatives help us in this project. A box will be placed in the Narthex for their deposit. Won't you please help us?

At the close of the Service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

AGGAI 1:1-8; SERM: "IN HOUSE MEMO, BUILD"

T' PROPHS SPCK OWN TIMES & WE THINK MESAG NO APPLY ANYMOR
IS THIS TRU? I THINK WE NEED LK OUR TIMES & C PARALEL

36BC K CYRUS PERSIA DECREE MADE POSSIB SOM JEWS LIV EXIL RETURN
ERU & BGIN REBILD TEMPL
AFTER BURN INCENS ON ORIG SITE, FNDATINLAY & WORK STOP QUIK AS BGU
T START AS ENTHUS END DESPAIR BCUZ JELOUSY HALF CAST SAMARTINS
WHO CAUS WORK 2CEAS

6YR WORK STANSTIL=APATHY TAK CONTR & MONY MAK ABSORB MOS PEO
NU K PERSIA=DARIUS & WE READ = VSL 1
S 2=AUG 29, 520 BC=PEO PUT OFF BILD G'S HOUS & G MOS AWAR PEO
DRAG FEET 16YRS.

SS 3-4=REASNS NO REBILD - SELF-INTRES, COMP, NOT TIME, ETC
EVRTHT TAK PRECED OVR G'S HOUSE

S 5=THINK ABOUT THIS & WAT TAK PLACE UR LIVS

S 6=EFFORTS FUTIL - LK EA ONCE LISTED

S 7=G EMPHASIZ AGIN THINK THIS THRU - UNDRST WAT HAP PUT G LAST

S 8=CUT WOOD, & HOW WUD G B GLORIFYD? C THIS LATER ON THIS CHAP

SS 9-11-G REIT WAT HAS SED B4

OUR TIMES=RUSSIA NO FOOD/CHAOS, OUR NATIN PROBS=SKUL/HOME/STREETS

SS 12-14-LK WAT PEO DID - THEY GLORFY G THRU OBED & THIS WAT

G WANTS - OBED HE DEMAN & WEN DO IT, G GLORIFYD

TWIC G ASKS PEO = CONSIDER UR WAYS

NOTHR TIME ISAIAH SAYS=CUM NOW, LET US REAN 2GETHR

CONSIDR & REASN HAV SAME MEANING

REASON=DECIDE OR CONVINC

CONSIDER=MEANS TO THINK THRU, DETERM WAT NEED DUN

(ILUS ICE CREAM MAN & REASONING OF SELF & FATHER)

THIS WAT G WANTS HIS PEO 2DO, BUT MUS HAV SUMTH MOTIVAT THEM

(ILUS DISHEARTENED TEACHER & GIRL-TEACHER I REALLY LOVE)

MESAG GO GAV WAS DIRECTLY HIS PEO & IT TO US AS WELL

SAY=THEZ R MY PEO WHOM I REALY LUV

E ASKS US=CONSIDR OUR WAYS & GET BAK JOB AT HAND

HE WANTS US KEEP BILD HIS HOUS, & INVITES US EA 2DO SO

WIL WE ACPT HIS INVITATIN 2DAY? ALL YR? ALL OUR LIVS?

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 8, 1995

Prelude

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

THANK C-PL - CARDS - MONEY.

COAT IN HANTHEX ON BACK

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: HAGGAI 1:1-8

SERMON: "IN HOUSE MEMO: BUILD" - ST. PAUL'S, BUTLER 1/15/89

*HYMN

*BENEDICTION

*POSTLUDE

TRUBLED RELATIONSHIPS - MARRIED/UNMARRIED

DIANE

BILL

KEN

JACK KIDNEY

LOVE'S MEN

PEAL JAKE FAMILY

M. RAREY

CHURCH FAMILY

FRIDMAN

ETHEL

UNSPOKEN - PRE

JOSHUA -

MARY - HIP

2/
 if we aply this illus 2own times wh/we liv,I Bliev we can redly
 C worl 2day is reap ~~xxxxxx~~ exactly sam harves
 Soviet Rus has try stamp out all Blief in G & lk how fared
 Sure,hav bilt in? worl powr,but canot gro enuf fud 2feed selvs
 evn tho hav one lrges land mass 4farm in worl
 this coincidenc? 2sum it mayB,but I Bliev it sho hand G in
 r worl
 G--sidr drough situ thruout own land pas yr-Was it coincidenc?
 think not simply Bcuz we hav wastd watr,we hav wast abundant
 crops hav bin abl 2gro,& hav wastd abund farmland
 We can tak lessen fr/Bib exampl & chng eror of our ways
 G sed if peo wudseek 2rebuild His hous,He wud tak pleasur in it,
 & He wudB glorfyd
 lk wat peo did as Hag record it=vs 12-14
 How was G Glorfyd? By obed - we R tol-vs 12=obeyd voice of G
 Obed is wat G wants;Obed ~~wax~~ is deman G places on anyone & it
 thru Obed @ is glorfyd
 th/obed of peo was brot bout Bcuz they bin cal on 2do so
 Hag spok mesag of G & say=Cosidr Ur ways=Twice
 Proph Isa spk nothr time/nothr place say=Cum,let us reasn 2gethr
 Cosidr & reasn hav simlar mean
 Reason=decide, or to convince
 Consider=variety means & usuly delt w/feelings & determ of sumth
 task of Hag was 2convinc peo 2decid,2determ wat they had dun was
 wrong & 2get bak 2rebuild Hous of God
 (Ilus ice cream store man,man,6kids & wat wud U do 2sell ice cr?)
 Reasning/consideratin was wat it tuk
 th/ice cream man reasnd,& fathr reasnd 2solv prob
 this wat G ask His peo 2do,but in ordr 2hav them think ther
 situ thru they had 2hav sumth wh mov them in propr directin
 (Ilus skul teachr in Panhandl,Tex & Mex girl who luv her)
 Needles 2say,she went bak 2teach
 she had bin motivatd
 th/v of Is wer B motivatd by mesag fr/G as givn by Hag
 I as directly 2them;it was an In Hous Memp
 That Memo says=Get bak 2bild Hous of G
 Thats mesag we need as wel
 G continu 2say=Thex R My peop whom I realy luv
 He ask us 2considr our ways & get bak 2job at hand
 He wants us 2keep bilding His hous
 He invites ea of us 2do so
 Wil U acpt His invitatin 2day?

"In House Memo: Build"
 Scripture: Haggai 1:1-8
 536 BC K Cyrus,Persia isu decree wh/mad posib aprox 50M Jews
 liv in exil 2return 2Blovd Jeru & rebuild temple
 Workrs set up altr burnt off in orig site,& laid fndatins temp
 & then abruptly work stop as quik as had Bgun
 it had start out w/enthus,was now turn 2despair Bcuz of jelusy
 of half-caste Sams who caus work 2cease
 4-16yr work stud at stanstil
 Pathy had takn control & mony mak absorb mos of peo
 Nu K of Persia sit on thron=Darius & Haggai tel us in 2nd yr his
 reign G spok 2 him & gav mesag 4 th/retrund Jews 2 Jeru
 So on Aug 29,520BC Haggai tel peopl=Vs2
 th/peo had panld ther houses 2 th/neglec of G's Hous
 they wer use excus=Time is not cum
 They own comf/conveniens tuk precednc ovr G's things
 But they wer struggl in ther livs;they encountr hardships & no undrst
 why this hawn
 th/peo wer put off bild th/L's hous & it was G Himself who was
 mos awar they drag feet & had dun so 4-16yr
 ther was reasn 4this & Hag launch in2 reasn=Vss 3-4
 Th/peo had panld ther hous 2 th/neglec of Hous of G
 they wer use excus=Th/tim is not cum;ther own conven/comf tuk
 precednc ovr G & things of G
 But they wer struggl in ther livs;they encountr hardship & they
 no undrst "Why" this was hawn
 so Hag spk G's mesag & says=vs 5
 G say 2them=Think this situ thru,considr wat U hav dun
 vs 6=ther efforts had bin futl;wen plant got litl in crops
 wen ate=wernt filld
 wen drank=thirst no quench
 ther clothing not adeq,& simply cudnt ern enuf mony & wen did,
 mony seem 2drop out of pokets as tho pockets had holes
 they wer liv period of inflatin & this inflatin eat up any/all
 profits
 So ymphasiz=vs 7=once agin mesag cum & actuly is warning of
 Cosidr Ur Ways
 othr words=luk wat U R do & efec it hav on Ur lif
 undrst wat hawn wen U turn fr/G & do own thing
 vs 8=Th/ordrs R-2cut wood 4 L's hous & He wil tak pleasur in it
 that means=G wud enjoyit,wud acpt it,& it wudB wat He desir of
 His peo
 G also sed wud not only tak pleasure in it,but He wud also B glor
 U may recal sevrll wks ago sed wat tuk 2glorfy G & wil U this
 2ward end of chap
 vss 9-11=G reitrates wat takn plac ther livs
 th/peo wer neglec things of G & then wondr why seemd as the all
 ther labr was 4 nought
 they wer seek 2feathr ther nests at expens of neglec G

536-K Persia=Cyrus send 50M bak Jeru

K Darius - Aug 29 520 BC - Vs 2

16 yr no bild

vss 3-4=reasns

vs 5=considr Ur ways

v 6=inflation

vs 7=considr Ur ways

vs 8=bak 2work

vss 9-11=G reitrat

Exempl=Russia; our drought

vss 12-14=peo obeyed - G glorified

Isa=Reason together

Reason=decide,or convince

Considr=usuly delt w/feelings,determ sumth

(Ilus ice cream man,fathr 6 kids)

(Ilus skul teachr Panhandl,Tex & Mex girl

This is teacher I really love

In Hous Memo=Bild,get bak 2it

G continu say=Thez R My Peo Whom I Really Love

ask us considr our ways & get bak 2job of bild

He invite ea us 2do so ~~2day~~

Wil U acpt His invitatin 2day????

"In House Memo: Build"

Scripture: Haggai 1:1-8

King Cyrus of Persia issued a decree in 538 B.C. which made it possible for about 50,000 Jews living in exile in Persia, to return to their beloved Jerusalem to rebuild the temple. With great enthusiasm they entered upon this work. The workers set up the altar of burnt offering on its original site and had laid the foundations of the temple, but then the work stopped as quickly as it had begun. The jealousy of the semi-pagan, half-caste Samaritans was brought to bear against these Jews and their enthusiasm turned to despair. For 16 years the work was at a standstill. Apathy had taken control and money-making absorbed most of the people.

A new king sat on the throne of Persia by the name of Darius. The prophet Haggai tells us that in the 2nd year of Darius's reign, God spoke to him and gave him a message for the returned Jews in Jerusalem. So it was that on August 29, 520 B.C., Haggai tells the people, "Thus speaketh the Lord of hosts, saying, 'This people say, 'The time is not come, the time that the Lord's house should be built.'" verse 2.

The people were putting off building the Lord's house and it was God Himself who was most aware that they were dragging their feet and had done so for 16 years. There was a reason for this and Haggai now launches into that reason. He writes, "Then came the word of the Lord by Haggai the prophet, saying, 'Is it time for you, O ye, to dwell in your ceiled houses, and this house lies in waste?'" verses 3-4

The people had paneled their houses to the neglect of the house of God. They were using the excuse, "The time is not come." Their own comfort and convenience took precedence over God and the things of God. But they were struggling in their lives; they were encountering hardships and they were not understanding "why?" this was happening. So Haggai speaks God's message about this and says, "Now therefore thus saith the Lord of hosts; consider your ways." verse 5.

God is saying to them, "Think this situation through, consider what you have done."

"Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes," verse 6.

Their efforts have been futile. When they planted, they got little in the way of crops. When they ate, they weren't filled. When they drank, their thirst was not quenched. Their clothing wasn't adequate and they simply couldn't earn enough money and it seemed as though the money dropped out of pockets that had holes in them. They were living in times of inflation and this inflation was eating up any and all profits. So ~~Haggai~~ God emphasizes, "Thus saith the Lord of hosts; 'Consider your ways,'" verse 7.

Once again the message comes and actually it is a warning, "Consider your ways!" In other words, look at what you are doing and the effect this is having upon your lives. Understand what happens when you turn from God and do your own thing.

God says through Haggai, "Go up to the mountains and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord," verse 8.

The orders are, to cut wood for the Lord's House and God says He will "take pleasure in it." And that means, God would enjoy it, He would accept it, and it would be what He desired of His people.

God also said that if they ~~was~~ built His house, He would not only take pleasure in it, but He would also be glorified. You may recall that several weeks ago we said what it took to glorify God and we will see that again toward the end of this chapter.

God reiterates to His people what has taken place in their lives and why as Haggai the prophet continues, "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. 'Why?' saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands," verses 9-11

The people were neglecting the things of God and then they were wondering ~~why~~ why it seemed as though all of their labor was for nought. They were seeking to feather their nests at the expense of neglecting God. If we apply this illustration to our own time and to the day in which we live, I believe we can readily see that the world today is reaping exactly the same harvest. Soviet Russia has tried to stamp out all belief in God and look how they have fared. Sure they have built themselves into a world power. But they cannot grow enough food to feed themselves even though they have one of the largest land masses for farming in the world. Is this a coincidence? To some it may be, but I believe it shows the hand of God in our world. Consider the drought condition throughout our own land this past year. Was it coincidence? I think not, simply because we have wasted water, we have wasted the abundant crops we have been able to grow, and we have wasted our abundant farmland. We can take a lesson from this Biblical example and change the error of our ways.

God said that if His people would seek to rebuild His house, He would take pleasure in it, and He would be glorified. Look at what the people did as Haggai records it, (read verses 12 through 14). How was God glorified? By obedience. We are told, "The people obeyed the voice of the Lord their God."

Obedience is what God wants. Obedience is the demand God places upon anyone and it is through obedience that God is glorified. The obedience of the people was brought about because they had been called upon to do so. ~~Haggai~~ Haggai spoke the message of God and used the words "Consider your ways" twice. The prophet Isaiah speaking to the Jewish people at another time in another setting appeals to them with the message, "Come now, and let us reason together." The words "consider" and "reason" have a similar meaning. "Reason" ~~was~~ in the Hebrew meant, "to decide, or to convince." Consider had a variety of meanings and usually dealt with the feelings, and determination of something. The task of Haggai was to convince the people to decide, to determine that what they had done was wrong and to ~~get back to the task of rebuilding God's House.~~

(Illustration of ice cream store and man with large family)

To use the illustration of reasoning we have to use our minds to do that to come to a logical conclusion. Let's look at an example.

Suppose you were the owner of an ice cream stand. It is a very hot afternoon and a man and his wife, with about six kids stops on the sidewalk in front of your ice cream stand. Business is slow and you know that if you were able to ~~sell~~ sell ice cream to this family you would make eight quick sales. Think for a moment of how you could bring that sale off. Do you know what an enterprising young man did in that very situation? He gave an ice cream cone to the father. So here he is with a cone and his wife and six children looking on. If he eats it by himself he is being rude and inconsiderate. If he tries to share it, there isn't enough to go around. The solution?

Buy an ice cream cone for each member of the family. That's reasoning. It was reasoning on the part of the ice cream man and it took reasoning from the father to solve the problem.

This is what God asked His people to do. But in order to have them think their situation through, they had to ~~xxxxxxxxxx~~ have something which moved them in the proper direction.

(Illustration of School teacher, wanting to quit, and Mexican girl who loved her)

There was a teacher in the Texas Panhandle region who had been teaching first-grade. One day everything seemed to go wrong: her pupils seemed to be restless all day; at recess, she had to referee several scraps; ~~and~~ at noon the principal called her into the office because she had forgotten to turn in an important paper; she snagged her stockings on a chair; and to top it all off, she had to go to a teacher's meeting after school instead of going home. The speaker at the meeting spoke of being professional in every aspect of teaching and this teacher didn't feel like being a professional. To top it all off, she had to drive 50 miles to attend classes because she was working on her Master's Degree. When she arrived, she slumped into her chair determined to just be there and ~~xxx~~ just go through the motions. She had determined that she was going to quit teaching when this term was over. But a woman who sat next to her leaned over and said, "I saw an admirer of yours the other day." She explained that she was in the bus station and she had met a Mexican woman and her little girl. The mother couldn't speak English, but the woman talked to the girl. The little girl told her that she and her mother were on their way to Colorado to join her father who had found a job there. She said that she was now in the second grade and she told her her teacher's name. Then she pulled from her little purse a well worn picture and said, "This is the teacher I really love." It was picture of the discouraged teacher. She then thought back to the little dark-haired and dark-eyed little Mexican girl who was so eager to learn, and always seemed to be hanging around her. That teacher went home that night and thought through her situation. She pictured in her mind a little girl in a bus station taking a picture from her purse and showing it to a stranger and saying, "This is the teacher I really love."

Needless to say, she went back to teaching. She had been motivated. The people of Israel were being motivated by the message from God as given by Haggai. It was directly to them. It was an "In House Memo;" That Memo was, "Get back to building, God's House." That's the message we need as well. God continues to say, "These are My people whom I really love," and He is asking us to "consider our ways" and get back to the job at hand. To keep building. He invites each of us to do so. Will you accept that invitation today?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 22, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Jimmy Shearer
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 613 "Fight the Good Fight"

*Ascription

*Exhortation

*Confession (In Unison) Eternal Father, thou hast commanded us to let our light shine out in the world; but we have failed to bear witness to Christ before men, and to seek those who are lost. We have placed our lights under the bushels of the concerns of this world, and we have looked at ourselves instead of to the needs around us. For all of our disobedience, carelessness, and lovelessness, we implore thy forgiveness. Cleanse us from our sin and strengthen us to live as He has shown us by His example. We pray it in Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 581 "It Is No Secret"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory

Doxology - page 382

Anthem: "Something"

Scripture: Haggai 2:1-9

Sermon: "In-House Memo: Bravery"

*Invitational Hymn No. 616 "Stand Up, Stand Up for Jesus"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Mrs. Cheryl Martin and Jeanne Snyder have placed the flowers on the altar in memory of Mrs. Ernest G. Snyder, our grandmother and mother respectively.

Miss Jeanne Snyder will greet our members and guests at the door this morning.

Ushering today will be Dick Mangel, Donley Martin, Dick Dally and Don Kingsley.

Nursery will be provided today by Mrs. Marge Smiley. Shirley Thompson and Helen Riemer will be visiting the hospital this week.

Attendance last Sunday was 122 with 7 visitors.

Van driver for January 29th will be Dick Mangel.

Hospitalized: Harry Davis in Mercy Hospital

CHOIR practice will be held on Wednesday of this week.

This is for the Youth Choir as well.

New Members that are joining our congregation today are: Mike Keefer, Meron Hewis and Nicole Merrison.

A special Inter-Faith Prayer service will be held this afternoon at 4:30 P.M. at Calvary Presbyterian Church on the Diamond. Our Pastor will be the guest speaker.

We have two weeks left for you to make nominations for Elders and Deacons. Please take a moment and write down your nomination on the slips of paper in the back of the pews and drop it in the offering plate.

February 10th is our Valentine Dinner. If you would like to attend, please see Genny Nohach and turn in your reservations. Cost is \$9.00 per person. Plan to come and have a very enjoyable evening.

The Youth Group in association with the Friedman's Supermarkets will be collecting NATIONAL BRAND food labels for redemption. We are asking that you, your neighbors, friends and relatives help us in this project. A box is in the Narthex for your deposit.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

NEW MEMBERS

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANURAY 15, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

PAISCILLA'S BROTHER HRL. RAREY } DEATH
MARY MASH }

BOARD MEETING TUESDAY 7:30

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: HAGGAI 2:1-9

SERMON: "IN HOUSE MEMO: BRAVERY" ST. PAUL'S, BUTLER 1/22/89

*HYMN

*BENDCITION

*STLUDE

RAREY } FAMILY
MARY MASH }

UPSTOWN - PEG

Mrs. WELLS - FAMILY

(Ilus holdup men, yng man & his wallet)

Bakgr Haggai: NAME HENT FESTAL = BOAN FESTIVAL?

W/22nd FEBRUARY

1st mease=Aug 29, 520

Now Oct 17, 520

vs 2=quests bout temp = FEAR, TAB = HARVEST

Asstroy 586

HARVEST BLENK

vs 1)=quests long same lines

vss 4-5

(Ilus Wm Jennings Bryan quote on Minority)

NEVR B AFRAID 2STAN W/TH MINORTY WH/IS RITE, 4TH/MINORTY WH/IS

RITE WIL ONE DAY B TH/MAJORTY: ALWAYS B AFRAID 2STAN W/TH MAJORT

WH/IS WRONG, 4TH/MAJORTY WH/IS WRONG WIL ONE DAY B TH/MINORTY

Paralel pasag=1 Sam 4:6-8, 9 = STAND FAST

vss 6-9=futur proph 2B fulfil, etc

vs 9=2B in tem in Jeru - G WUD BRING PEACE

PARTIAL FULFIL P. SUN & JS PR OF PEACE

UNTIL 2ND COM. - B GRAVE STAN 4TH

(Ilus Kruschew & silenc w/Stalin massacres)

G CALL HIS PEO 2 STAN & B COUNTED X

(Ilus of Courage)

COURAG! WT IF TH/SNOWS R DEEP,

& WIT IF TH/HILLS R LNG & STEEP

& TH/DAYS R SHORT & TH/NITES R LONG

& TH/GUD R WEAK & TH/BAD R STRONG.

COURAG! TH/NOW IS A FIELD OF PLAY

& TH/LNGEST HIL HAS A WEL-WORN WAY

THER R SONGS WH/SHORTN ~~TH/~~ TH/LONGEST NITE

THERS A DAY WEN WRONG SHALB RULD BY RITE

SO COURAG! COURAG! TIS NEVR SO FAR

YA PLODDED PATH TO A SHINING STAR

FROM

*G CALD PEO THE HAG & HE CALD 2 DAY

BREAKDOWN HOMAS, SKULS, SOCIETY XPIANS MUS

STAN 4 TH/RITE

MUS COM FR/CHURCH & FR/PEO

G INVITE US GET IN TH/FRAY & REBILD

SHINING STAR IS JS XP

HE WIL ONE DAY WELGOME US HOME

MAY WE HEAR HIS WEL DUN BAN ONE WHO

LIVED & LOVED FOR ME.

LET US ACPT CHALENG 2STAN AG-14 WAKING &

BE BRAVE.

"In-House Memo: Bravery"

Scripture: Haggai 2:1-9

(Ilus holdup men, yng man & wallet)

Th/cov wh/G est w/Is. in Mosaic Law was that G comitd Himself 2 His peo, 2B w/ea gen that obeyd Him

2do so requir peo had 2exhib bravery repeatdly in ordr 4cov 2 main in effect

Much lik this yng man they had a reasn 2react bravly, but quit oftn it was dun Bcuz they sot 2B G's peo they oftn strayd, but G continu 2rais up menwho wud stir up peo 2respond in faith

Such man was Hag & we dont kno 2much bout him

His name ment=~~Fest~~ Festal & prob deriv fr/Heb word=Fesitvl & it Bliev he prob born during one of Jew festivls & name commer ate one of them

It Bliev he was in exil w/Ez & Neh & was 1 of peo return 2 Jeru w/them

Hag 1st spokn 2peo on Aug 29, 520 & they respond & get bak 2work It now Oct 17, 520 BC & in that 40 day period transpir, old found had bin clear completly & Bldg was start 2tak shap sufficient 2re reveal th/outlin of th/Bldg

Hag Bgin 2spk 4 G by adres Guv & Hi Pr in front of peo vs 2=he ask quests

Wen Hag spok thez words it was in midst Feast Tabs wh/was 2B jc joyus ocasin celbrat bountful harv

but harv wasnt bountful, & situatin Bleak

Hag was aks how many peo in grp had seen orig Sol Templ B4 destrd in 586

Thoz who wud hav seen it wud hav bin in smal minority

It bin suges Hag himself had bin in that grp & he merly remin sum oldr persns presen of what he had & they had seen

If this is case, then Hag was very old man at this time

It he alsu ask who had seen orig, 2mak comp Tween th/two

& w/that comp whthr had actuly seen it, or herd 2nd hand, 3rd hand wasnt present structur laking in buty?

Ask thez quests caus peo 2reflec on wat they doing & it was a sobring, if not discourag exercis 4all them

But Hag spk 4-G tel them=vs 4-5

Evrl fr/Guv, 2 hi pr rt dwn 2mos comon persn is B encourag by G 2stan apart 4work at hand

They had bin remind once agin of cov made by G w/ther 4 fathr & how He kept it as lng as they remain obed 2 Him

(Ilus Wm. Jennings Bryan quote on minority)

This in esenc wat G was tel peo in Jeru

at this pt they in minority & they wer face almos insurmountbl odds 2complet templ

But G was cal them 2B brav & once agin it was=In-Hous Memo, not 2outsid worl, jus thoz w/in fold

That mesag was=Bravery, stan fast & B brav

(Ilus paralel in 1 Sam 4:1-8)

vs 9=Bcuz of B encourag 2B brav Phils fot Is. & defeat them 2/

Ther raly cry was=Quit Urselvs Lik men, & fite

this basicly wat G cal peo 2do; they 2stan fast & perform task

at hand

Then fol proph wh/had far rech efect & wh/yet 2B fulfil

4 proph wh/2fold & wud cum 2pas in futur

vs 16-9=G prom he wil intrven in histry, stir natins, & "Desire of

natins wud cum=& this fef 2cum of prom Mesiah

He wasx~~2~~12cum 2-G's Hous & Hous wudB fil w/G's glory

vs 9=G promis 4thr

G sed temp wh/wasB restor wudB grtr than Sol bilt

& He say=In this place, mean in temp & in Jeru wher temp locat

G wud bring peace

That partily fulfil on P Sun wen Js aclaim as Pr of Peace

But proph yet 2B fulfil wen Js cum 2erth 2nd time

th/thrus of this scrip is that peo wer cald upon 2B brav in the midst of fearful days & events

(Ilus Kruschev & questin wat did in Stalin's massacres)

G was cal His peo 2 stan up & B countd

it no matt'r of talent or abilty, it was ~~ask~~ no ask 4skills/trade

it simply ask, inwit 2 get involv, 2tak stan 4 th/L by get in2

work & do wat had 2B dun

2day, G ask all us who R in ch 2do jus that

His cal cum 2us at time wen Ch despratly needs idivids who wil collectivly stan sholdr 2 sholdr in th/fite agin th/evils of our worl & society

We C th/brkdwn in our skuls, our homes, th/brkdwn of moralty & we C th/brkdwn of th/values wh/hav nevr actuly chng & wil always remain th/same

if ther is 2B any chng manifestd in our society, or th/worl, it mus cum fr/th/Ch, fr/Xpianity

W ant expec it 2cum fr/th/bars, or th/clubs/or politcl partys

can only cum fr/th/Ch, Bcuz on th/Ch has th/truth

G is invit ea us 2get in2 th/fray & rebild

But this cals 4bravry & it is only thru Js Xp that we can hav that bravry wh/is needed

(Ilus of poem=Courage)

Tak courag as Ur goal & Ur courag wil lead 2acts of Bravry & ea

step wil lead U on th/path 2 a Shining Star

That=Shining Star is Js Xp who at th/end of lif wil welcum U

home w/His=Wel dun Brav One who luvd & livd 4 Me"

Wil U acpt His chaleng & His invitatin 2day?

"In-House Memo: Bravery"

Scripture: Haggai 2:1-9

(Illustration of holdup men, young man and not giving his wallet)

A young man had a friend who lived in New York City. He learned that one day his friend was walking in lower Manhattan to go see his father who lived in Upper Manhattan. As he neared the bus station, he suddenly was aware that he was being followed. Out of the corner of his eye he ascertained that it was two young men. As he increased his pace, they did also and came up close behind him. One of them said, "Give us your wallet, I'm pointing a gun at you and will shoot you." He kept walking and called over his shoulder, "No." One of them said, "Listen, give us your wallet, I have a knife and I'm going to cut you up." He answered, "No." One of them then said, "If you don't give us your wallet we are going to beat you up." He kept walking and said, "No." He kept walking and after a while he noticed that he was no longer being followed by them.

Later, when the young man was able to relate this to his friend, his friend asked, "Were you afraid?" He said, "Of course, what else would I be?"

Then his friend asked, "Why didn't you give them your wallet?" He answered, "I couldn't, my learner's permit was in it."

The covenant which God established with Israel in the Mosaic law was that God committed Himself to His people to be with each generation that obeyed Him. To do so, required that the people had to exhibit bravery repeatedly in ~~xxxx~~ order for the covenant to remain in effect. Much like this young man they had a reason to react bravely, but quite often, it was done because they sought to be God's people. They often strayed, but God continued to raise up men who would stir the people to respond in faith. Such a man was the prophet Haggai. We don't know too much about Haggai. His name means "festal" which is derived from the Hebrew word "festival." It is believed from this that he was ~~xxxx~~ probably born during one of the Jewish festivals and thus given a name to commemorate that. It is believed that he was in exile with Ezra and Nehemiah and was one of the people who returned to Jerusalem with them.

Haggai had first spoken to the people on August 29, in 520 BC and they had responded by getting back to work. It is now October 17, of 520 B.C.. In that forty some day period, the old foundations had been cleared completely and the building was starting to take shape sufficiently to reveal the outline of the building. Haggai begins to speak for God by addressing the governor, and the high priest in front of the people. He asks the questions, "Who is left among you that saw this house in her first glory? And how do you see it now?", ~~xxxx~~ Is it not in your eyes in comparison of it as nothing?" verse 2.

When Haggai spoke these words it was in the midst of the Feast of the Tabernacles which was to be a joyous occasion celebrating a bountiful harvest. But the harvest was not bountiful and the situation was bleak. Haggai is asking how many in that group of people had seen the original Solomon's Temple before it was destroyed in 586. Those who had seen it would have been ~~in~~ a very small minority. It has been suggested that perhaps Haggai himself had seen the first temple in all of its beauty and glory and was reminding some of the older people present of what they had seen. If this is the case, then Haggai was ~~an~~ a very old man at this time. But he also asks any who had seen the original to make a comparison between that temple and what it was now turning out to be. And with that comparison, whether they had actually seen it, or heard of it second or thirdhand, wasn't the present structure lacking in that beauty? Asking these questions, caused the people to reflect on what they were doing. It was a sobering if not a discouraging exercise for all of them. But Haggai

speaking for God tells them, Yet now be strong, O Zerubbabel, saith the Lord; and be strong O Joshua; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My spirit remaineth among you: fear ye not." verses 4-5.

Everyone, from the governor, ~~and~~ to the high priest, right on down to the most common person is being encouraged by God to stand apart for the work at hand. They are being reminded once again of the covenant God made with their forefathers and how He has kept it as long as they have remained obedient to Him.

It was William Jennings Bryan who said:

"Never be afraid to stand with the minority which is right, for the minority which is right will one day be the majority; always be afraid to stand with the majority which is wrong, for the majority which is wrong will one day be the minority."

This in essence is what God was telling His people in Jerusalem. At this point they were in the minority and they were facing almost ~~insurmountable~~ insurmountable odds to complete the temple. But God was calling for them to be brave. And once again, it was an "In-House Memo," not to the outside world, just to those within the fold. That message was, "Bravery stand fast and be brave."

There is an interesting parallel to this story concerning a group of heathens as recorded in the book of 1st Samuel, chapter 4. God had appeared to Samuel the young lad working in the House of the Lord. And God had told Samuel that the house of Eli would be overthrown because Eli's sons had done perversely as priests. Israel, shortly after this went out to do battle against the Philistines. In one of the first battles the Israelites lost about four-thousand men. So the Israelites decided that in order to win, they had to have God on their side and in order to do this it required the Ark of the Lord to go with them into the next battle. So they sent and brought the Ark to the scene of the next battle.. When the Ark arrived on the scene, the Israelites were encouraged and shouted. The Philistines heard this and they were alarmed. ~~So~~ So we read in the 6th through the 8th verses in 1 Samuel 4, (read these verses). The Philistines looked upon the Ark as an idol of the Israelites. Here was the God of the Israelites right in their midst. ~~This~~ This struck fear into the Philistines. But we do not know who started it, but we read in the 9th verse, (read this verse). Because of being encouraged to be brave, the Philistines fought the Israelites and defeated them. Their rallying cry was, "Quit yourselves like men, and fight." This is basically what God is calling the people of Israel to do. They are to stand fast and perform the task at hand.

Then follows a prophecy that had far reaching effects and which has yet to be fulfilled. It was a prophecy ~~if~~ that was actually two fold. It would come to pass in the near future, but it is to come to pass in the way distance future. We read, (read verses 6 through 9). God is promising that He is going to intervene in history, stirring up all nations, and the "Desire of all nations shall come." This was a reference to the coming of the Messiah, Jesus Christ. That Messiah was to come to God's House and the House would be filled with God's Glory. God promised further, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts," verse 9.

God said that the temple which was being restored would be greater than the one which Solomon had built. And he says, "And in this place," meaning in the temple and in Jerusalem

where the temple was located, God would bring peace. That was partially fulfilled when Jesus appeared in that temple on what we call Palm Sunday, where Jesus was acclaimed as "The Prince of Peace." But that prophecy is yet to be fulfilled when Jesus will come to earth for the second time.

The thrust of this Scripture is that the people were called upon to be brave in the midst of very fearful days and events.

(Illustration of Krushev and the question of what he did during Stalin's massacres)

Some years ago the then Premier Krushev of Russia was speaking before the Supreme Soviet and was severely critical of the late Premier Josef Stalin. While he was speaking someone from the audience sent up a note: What were you doing when Stalin committed all those atrocities?"

Krushev was furious and shouted, "Who sent up that note?" But not a person stirred.

"I'll give him one minute to stand up!" He shouted. The seconds ticked off. Still no one moved.

"All right, I'll tell you what I was doing. I was doing exactly what the writer of this note was doing -- exactly nothing! I was afraid to be counted."

God was calling His people to stand up and be counted. It wasn't a matter of ability or talent. It was asking for selected skills or trades. It was simply an invitation to get involved. To take a stand for the Lord by getting into the work and doing what had to be ~~an~~ done. Today, God is asking all of us who are in the church to do just that. His call comes to us at a time when the church desperately needs individuals who will collectively stand shoulder to shoulder in the fight against the evils of our world and society. We see the breakdown of our schools, our homes; we see the breakdown of morality; we see the breakdown of many of the values which have actually never changed ~~and~~ and will always remain the same. If there is to be any change manifested in our society or the world, it must come from the church, from Christianity. We can't expect it to come from the bars, or clubs or political parties. It can only come from the church because only the Church has the Truth. God is inviting each of us to get into the fray and rebuild. But this calls for "Bravery" and it is only through Jesus Christ that we can have that bravery needed.

Someone has written:

Courage! What if the snows are deep,
And what if the hills are long and steep
And the days are short and the nights are long
And the good are weak and the bad are strong.
Courage! The now is a field of play,
And the longest hill has a well-worn way,
There are songs that shorten the longest night,
There's a day when wrong shall be ruled by right,
So courage! Courage! 'Tis never so far
From a plodded path to a shining star.

Take courage as your goal and your courage will lead to ~~xxxxxx~~ acts of Bravery and each step will lead ~~xxxx~~ you on the path "To a shining star." That "Shining Star" is Jesus Christ, who at the end of life will welcome you home with His "well done brave one who loved and lived for Me." Will you accept His challenge and His invitation today?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor January 29, 1989
Mr. Robert Weisenstein, Liturgist
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Acolytes: Jimmy Shearer and Meron Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 98 "Great Is Thy Faithfulness"

*Ascription

*Exhortation

*Confession (In Unison) Almighty God, we know of your love by your gift of love Jesus. We know your love also by your tolerance of our misdeeds and sinful natures. Too often we have turned from you, and have sought the things of this world. Our lives have been centered around ourselves, and our own little worlds. Purify our hearts and our minds, and let us have your cleansing and forgiveness. These things we ask in the Savior's name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

- Children's Moment

Hymn No. 161 "Breathe On Me, Breath of God"

*Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Gentle Shepherd/Something Beautiful"

- Scripture: Haggai 2: 10-19

Sermon: "In-House Memo: Purity"

*Invitational Hymn No. 425 "Cleanse Me"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +
Mr. & Mrs. Marty Henry have placed the flowers on the altar today in memory of Mrs. Myrtle Dally.

Mr. & Mrs. Bob Dreher will greet our members and guests at the door today.

Ushering today will be Marge Smiley, Deb Melton, Genny Nohach and Lucille Tack.

Nursery will be provided today by Mrs. Shirley Thompson.

Attendance last Sunday was 120 with 6 visitors.

Van driver for February 5th will be Jim Gannon.

Hospitalized: Isabel Eichhorn in BMH.

NOMINATIONS FOR ELDERS AND DEACONS - today is the last day to nominate. At this point we have only 7 names in the office. Please make an effort to do your nominating today. Drop the names you have written down in the offering plate.

VALENTINE DINNER is fast approaching. The dinner is set for Feb. 10th at 6:30 P.M. at South Butler Firehall. If you would like to come, please see Genny Nohach. The cost is \$9.00 per person, with your choice of braised steak or stuffed chicken breast. Deadline is Feb. 5th.

CONGREGATIONAL DINNER/MEETING is set for 12:30 on Sunday Feb. 5th following church. Bring your tureen and table service and the Lay, Life and Work Committee will take care of making sure it is ready for lunch. Dessert, meat and beverage are being provided.

Easter Egg Project is getting underway. Please see any of the Activities Committee to place your order, or you may sign up on the sheet in the Narthex.

CHURCH COUNCIL meeting is Wednesday at 7 P.M.

Ash Wednesday is February 8th. The service is at 7:30 P.M.

We will be observing the Lord's Supper at the Altar.

Remember to save your National Brand food labels for the Youth Group. You may drop them in the box provided in the Narthex.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 22, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

THILA/LANNO 50TH ANN. ON 25TH

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: HAGGAI 2:10-19

SERMON: "IN HOUSE MEMOR PURITY" - ST. PAUL'S, BUTLER 1/29/89

*HYMN

*BENEDICTION

*P (TLUDE

BILL

3 - UNSPOKEN JOAN

WORKERS

SCRIP: HAGGAI 2:10-19; SERM: IN HOUS MEMO: PURITY"

HAG BGAN SPK AUG 29, 520 BC

2ND MESAG - OCT 17 - SAME YR

PROG BIN MADE IN GET TEMPL ERECTED

2MOS ON BY NOW DEC 18

C 2D MESAG HAGGAI'S HART 2QUESTIN PRIEST BOUT TH/LAW & READ:

VS 11-12=WAT DUZ MOS LAW SAY BOUT THIS??

LEV 6:27=WHATSOEVER SHALL TOUCH THE FLESH SHALL BE HOLY

ONLY TH/PSERN CARRY TH/~~DE~~ OR HOLY OFFR IS SANCTIFIED & NOT THE

THINGS HE OTUCHES *DE P. LATE*

TH/PSERN IS SANC, BUT DUZNT IMPART SANC 2THINGS CUM CON'AC WITH

2ND QUESTION:

VS 13-REF FND BUK NUMBERS

NUMBERS 19:11=HE THAT TOUCHETH TH/DED BODY OF ANY MAN SHALL BE
UNCLEAN SEVEN DAYS

QUESTIN=IF MAN TOUCH DED BODY, IF HE TOUCH OTHR THINGS, DUZ HE

MAKE THEM UNCLEAN

ANSWER IS "YES"

PT B MADE HERE IS=CLEANNESS OR PURITY CANNOT B TRANSFERRED,
BUT UNCLEANNESS CAN

WE CUD SAY IT LIK WE CANNOT TRANSFER HELTH FR/ONE 2ANOTHR
BUT WE CAN TRANSFER DISEASE

G THEN MAKES HIS PRONOUNCEMENT ON HIS PEOPLE

VS 14=TH/PEO HAD HANDLD THAT WH/WAS HOLY, BUT THAT HOLINES WASNT

TRANSFERD 2THE PEO

THEY HAD TOUCHD THAT WH/WAS UNCLEAN & THAT MADE ALL THEM
UNCLEAN B4 TH/LORD

G WAS CAL THEM 2PURITY

(ILUS SS TEACHER TRY TEACH PROV & QUESTIN=CLEANLINES IS NEXT 2?)

BOY MUS HAV SEEN AS HOPLES TASK - BUT IT ACHIEVBL GOAL

G CAYS US FR/THE LUV OF THINGS OF THIS WORL, 2THINGS OF HIM

J T CH/CORINTH & CAL 4CLEANLINES & PURITY 2 COR 6:11-18

NOLISE TH/CAL IS 2SEPRAT FR/UNGODLY ARCUN THEM

IT IS A CAL 2B SEPRAT & PUL AWAY FR/THINGS WUD PUL AWAY FR/GOD

THIS WAT PROPH HAGGAI REMIND HIS PEO ABOUT

TH/WORKS THER HANDS HAD CONTAMNAT EVRTH

IF THER WAS 2B TEMPL IN WH/TO WORS G, THER HAD 2B A PEO WHO WER

SEEKING 2B HOLY & SET APART 4 GOD

HAG NOW RETURN 2FAMIL WORD USED B4 VS 15A

VS 15A=CONSIDER, THINK THRU, PONDER, TAK GUD LK PRESEN CONDITIN

VSS 15B-17

2/

G IS CAL PEO 2REMEN WEN CAME BAK 2JERU=PLANTD & SOWN
 INSTED GET HARV EXPEC - RECEIV ONLY PORTIN OF IT
 THINGS TUF 4THEM & G REMIN EVN WETHR HAD CAUS PROBS
 VS 12=BLASTING - DROUGHT CONDITINS - RAIN W/HELD & CAUS PARCH
 GROUND/POOR CROPS & WIND BLAST THEM & FIELDS
 CONVERSLY HAD 2MUCH RAIN/HAIL & CAUS CROPS MILDEW
 IN MIDST THIS,PEO CAL 2CONSIDR-THINK THRU,PONDR THER PROBS,
 THER PRESENT CONDITIN & RETHINK LIVS
 IN MIDST THER PROBS & ADVERSITY,THEY NO TURN 2 GOD AS SHUD HAV
 VS 18=G SPKS THRU PROPH AGIN & ASKS PEO - THINK BOUT IT,PONDR
 IT,REFLECT UPON IT TH/EVENTS SINC U RETURN JER 2BGIN
 THIS MITY TASK
 THEY R 2THINK BAK 2TIME WEN FNDATIN 1ST LAID IN SOLOMON'S TIME
 THEY R ASK 2THINK ALL THAT HAPN ON THIS SITE
 THINK HOW PEO WER CAPTURD:HOW TEMPL DESTROYD:HOW THEY WER IN
 EXILE:& HOW G HAD BROT THEM BAK 2THER HOMELAND
 BUT THEY CALD 2THINK HOW THEY START WORK & THEN DESERT 16YRS
 WHIL THEY FIX OWN HOUSES & NEGLEC HOUS OF GOD
 & AS THINK THIS THRU THEY R REMINDED G WAS ALWAYS THER & HE
 WAS WAIT 4THER RETURN 2HIM
 HAV ASKD THEM 2CONSIDR ALL THIS G ASKS???
 VS 19=ANSR CONCERN THIS HARV IS THEY NOT REAPD BCUZ THEY HAV
 JUS DUN THER PLANTING
 BUT G PROM WIL BLES THEM FR/THIS DAY ONWARD
 THEY HAV BIN OBED & HAV HERD G'S CAL & R RESPONDING
 THIS CAL FR/GOD IS STILL 4HIS OWN PEO - G'S PEOPLE WHOM HE HAS
 CAL OUT OF TH/WORLD
 TH/CAL HERE IS 2 A LIP & LIVS OF PURITY
 IT MEANS STAN 4THINGS WH/FOR THEM & ANYONE IS AN UNPOPULAR STANI
 G HAS REMIN THEZ PEO THAT WEN SOT 2GO WAY OF TH/WORLD,THEY
 WER AT ODDS W/HIM
 1. WORLD MAY HAV ACPT THEM,BUT THEY OUTSID FOLD AS FAR AS G
 WAS CONCERNED
 BUT NOW THAT THEY HAV TURND BAK,THEY R BEING ASKD 2STAND
 FOR HIM
 THIS NOT POPULAR IN SECULAR SOCIETY
 WORLD MAY HURL ABUSE,NAME CALLING ETC,BCUZ WORLD NO UNDRST WHY
 ANYONE WANTS 2STAND 4THINGS OE GOD
 BUT 4THE BLIEVR THER R THOZ PROMS OF G FR/GOD HIMSELF
 WE R CALLD 2STAND FOR HIM IN RIGHTEOUSNES & PURITY
 (ILUS ROMAN GUARD IN POMPEII)
 WE R CALLD UPON 2STAN AT OUR POSTS WHEREVR THEY MAYB IN THIS
 LIFE
 REGARDLES WAT OUR PAST RECORD - G CALLS US 2DAY 2THRO OFF ALL
 PAST ATTITUDS & ACTINS & TODAY STAN 4TH IMPURITY
 HE CALS US 2 SEPRAT SELVS FR/WORL & HIS PROMIS IS:
 FROM THIS DAY WIL I BLES U
 TH/LORD AWAITS OUR RESPONS

"Win-House Memo: Purity"

Scripture: Haggai 2:10-19
 Hag had Bgin 2spk on Aug 29-520BC & 2nd mesag bin delvr Oct 17
 at that time progres had bin made in get templ erectd
 2mos hav now gon by & it is 18 Dec & Hag agin adres peo
 G laid mesag on Hags hart that he is 2questin pr about th/Law
 vs 11-12=in othr word,Hag ask=Wat Duz Mos Law Say Bout persn
 caly meat set apart & thus declar holy,& it touch clothing,etc,
 do thoz things Bcum holy?
 Th/ansr giv by pr is an abrupt-NO,& ansr is fnd in Lev 6:27
 Th/word=Whatsovere is bettr rendrd=WHOsoever,& only th/persn
 cary th/dedicatd/holy offr is sanctifyd & nunthin he touches
 duz not Bcum sanctifyd
 vs 13=this is 2nd quest & ansr is=It shalB unclean
 ref 2this is fndin Num 19:11
 th/quest is if man touch ded body & then touch othr things duz
 he mak them unclean? & ansr is=YES
 th/pt B made here is thatcleanes/purity cannot B transferred
 but uncleanness can
 similarly,we cannot tranfer health,but we can transfer diseas
 vs 14=Here G mak pronouncemen on peo,they had handl that wh/hol
 but holines was not transfrd 2 th/peo;& they had touch that
 wh/was unclean & that made all them unclean B4 th/L & G was
 cal them 2 PURITY
 (Ilus teachr want teach childrn bout Provs=& cleanliness nex 2)
 That boy may hav seen it as a hopeles task,but it is an achievbl
 goal
 G cals us fr/th/luv of things of this worl,2 th/thing of Him
 Apos P writ Cor-2 Cor ~~ix~~ 6:11-18 - READ
 P cal peo 2-Purity & clenlines
 Notic that cal is 2 seprat fr/ungodly aroun them
 It no ask them 2Bcum monks/nuns,or crawl in2 wave sumwher
 t is cal 2B seprat & 2pul away fr/thoz thing wh/wil pull us
 away fr/G
 This wat proph Hag remind them bout
 th/works of ther hands had contaminat evrth & if ther was 2B not
 only a temp in wh/2worsh G agin,ther had 2B a peo who wer seek
 2B holy & set apart 4-G
 vs 15a=Hag return 2famil word use 1st mesag=Condir-tak a lk at
 present situ & how cam about
 vss 15B-17=Considr-B4 Bgan 2bild wen cam bak 2 Jeru
 They plant/sown & insted only receiv portin wat expec
 things bin tuf & G remind them that evn wethr had caus probs
 Blasting=drought conditins & wind blow & blast wat crops ther wer
 Mildew=2much watr caus this,2much rain & jus as bad as not enuf
 They B ask 2reconsidr ther livs,all this no caus them 2cum bak G
 vs 18=think bout it,pondr it,reflec upon all thez events sinc U
 return 2 Jeru 4 this mity task

2/

G ask then 2think bak 2time wen 1st fndatin laid 2erec this
temp in time of Sol
they R 2pondr all that hapn on this site;they R 2think how
ther peo wer captur;how temp destroy;how they remain in exil;
& how G had brot them bak 2 ther homeland
yt they R 2recal how they had startd this work & then desert
at 4-16yr whil devot selvs 2fix own houses 2th/neglec of G's
As they pondr ea thez thing they R remin G was alway ther & He
was wait 4ther return 2 Him
vs 19=G ask hav considr thez things how bout Ur harv????
Th/ansar of cors is NO Bcuz they had jus plant,but G prom from
that day on He wud bles them
They hav bin obed & hav herd G's cal & R respond
Th/cal of G is stil=IN-HOUS MEMO" it 4thoz w/in fold
it 4 G'S peo whom He has cal out of th/world
that cal in this 3rd mesag is to=PURITY
that mean stan 4things of G wh/4them & anyone els is unpop stan
G has remin thez peo that if they sot 2go th/way of th/world
they wer at odds w/Him
they may hav wcpntanc of worl but they wer outsid of th/fold
as far as G was concern
But now they hav decid 2cum bak; they R B askd 2stan up 4
Him
this duznt mak a persn popw/secular society
It may caus hurl of abus,nam cal Bcuz worl canot undrst how or
why anyone wud want 2 folo G
But 4th/Blievr ther is always that prom that tho th/world may
~~xxxxxx~~ not acpt us,ther R thez proms that R ours ~~xxxx~~ from
G Himself
We R cal 2stan 4 Him in ritusnes & Purity
(Th'us Roman guard in Pompeii)
w) cal upon 2stan at our posts wherevr we mayB in this lif
Regardless wat our past record,2day G cald us 2 throw off all
past attitudes & actins & 2DAY stan 4th in purity
He cald us 2seprat selvs fr/wor & His prom 2us is=FR/THIS DAY
I WIL BLES U
th/Lord awaits our response

Vss 11-12=Questions
Lev 6:27

Vs 13=Question
Num 19:11

v 14
(Ilus teachr & childrn taut Proverbs
Clenlines is nex?2 wat???
Impossible)

2 Co2 6:14 FF

Vss 15-17

Blasting
Mildew

vs 18

vs 19

(Ilus Romn gard & Pompeii)

"In-House Memo: Purity"

Scripture: Haggai 2:10-19

Haggai had begun to speak to the people on August 29, in 520 B.C. His second message was delivered on October 17, in that same year. At that time, progress had been made in getting the temple erected. Two months have now gone by and it is the 18th of December and Haggai once again addresses the people. God has laid a message on Haggai's heart that he is to question the priests about the law. And so we read, "Thus saith the Lord of hosts; 'Ask the priests concerning the law, saying, 'If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?' And the priests answered and said, 'No.'" verses 11-12

In other words, Haggai is asking, "what does the Mosaic Law say about a person carrying meat that has been set apart and is thus declared holy, while being carried, does the very clothing of the person doing the carrying impart holiness to anything he would touch with his very clothing?" The answer given by the priests is ~~an~~ a very abrupt, "No." The answer to this question from the Law is found in Leviticus 6:27. That verse reads, "Whatsoever shall touch the flesh shall be holy."

~~This~~ The word, "Whatsoever" is better rendered, "Whoever" and only the person carrying the dedicated or holy offering is sanctified and not the things that he touches. The person is sanctified, but he does not impart sanctification to the things he comes in contact with.

Then there is a second question which God asks of the priests and we read, "Then said Haggai, 'If one is unclean by a dead body touch any of these, shall it be unclean?' And the priests answered, 'It shall be unclean.'" verse 13.

The reference to this is found in the book of Numbers 19:11, "He that toucheth the dead body of any man shall be unclean seven days."

The question is that if a man touches a dead body, if he touches other things, does he make them unclean? And the answer is, "Yes." The point that is being made here is that cleanness, or purity cannot be transferred, but uncleanness can. Similarly we cannot transfer health from one to another, but we can transfer disease.

It is then that God speaking through Haggai makes His pronouncement on His people. We read: "Then answered Haggai, and said, 'So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean,'" Verse 14.

The people had handled that which was holy, but that holiness was not transferred to the people. And they had touched that which was unclean and that made all of them unclean before the Lord. God was calling them to "Purity."

(Illustration of teacher wanting to teach children proverbs)

The teacher was checking her students knowledge of the proverbs they had been learning in Sunday School. So she asked, "Cleanliness is next to what?"

One little boy replied with real feeling, "Impossible."

That boy may have seen it as a hopeless task, but it is an achievable goal. God calls us from the love of the things of this world, to the things of Him. The Apostle Paul writing to the people in the Church at Corinth called to them ~~to~~ for Purity and cleanliness. In his Second letter, the 6th chapter beginning at verse 11, we read, (read to end of chapter). Notice that the call is to separate from the ungodly around them. It isn't asking them to become monks, or nuns, or to crawl into a cave somewhere. It is a call to be separate

and to pull away from those things that will pull us away from God. This is what the prophet Haggai is reminding them about. The works of their hands have contaminated everything. And if there is to be not only the temple in which to worship God again, there had to be a people who were seeking to be holy and set apart for God.

Haggai returns now to a familiar word which he used twice in his first message to the people. He says, "And now, I pray you, consider from this day and upward," verse 15a.

The people are being asked to take a good look at their present situation and how it ~~all~~ all came about. They are being asked to "consider" from, "before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to Me, saith the Lord," verses 15b-17.

~~Haggai~~ God is calling the people to remember when they came back to Jerusalem, before they began to build, they had planted and sown and instead of getting the expected harvest of seed and grapes, they received only a portion of it. Things had been tough for them and God reminds them that even the weather had caused them problems. The "blasting" He speaks of here is the drought conditions they had endured. The rain was withheld causing parched ground and poor crops and the wind blasted them and their fields. Conversely, they had too much moisture with rain and hail and this is what caused their crops to mildew at times. And the people are being asked to consider this, to rethink their lives that in the midst of these problems and this adversity, they did not turn to God as they should have.

And again, God speaks through Haggai and the message is, "Consider now from this day and upward, even from the day that the foundation of the Lord's temple was laid, consider it," verse 18.

Think about it; ponder it; and reflect upon all of these events since you have returned to Jerusalem to begin this mighty task. God asks them to think all the way back to the time when the very first foundation was laid to erect this temple in the days of Solomon. They are to ponder all that has happened on this site. They are to think how their people were captured; how the temple was destroyed; how they had remained in exile; and how God had brought them back to their homeland. But they are to recall how they had started the work, and then deserted it for 16 years while they devoted themselves to fixing up their own houses to the neglect of the House of God. And as they ponder each of these things they are reminded that God was always there and He was waiting for their return to Him.

Having asked the people to "consider" all of this, God asks, "Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day I will bless you," verse 19.

The answer to the questions concerning the harvest is that they have not reaped these things yet because they have just done their planting, but God promises that from this day onward He would bless them. They have been obedient and have heard God's call and are responding. The call of God is still an "In-House Memo." It is for these people within the fold. God's people whom He has called out of the world. That call in this third message is to "Purity." That means standing for the things of God which for them and anyone is an unpopular stance.

God has reminded these people that ~~if~~ when they sought to go the way of the world they were at odds with Him. They may have had acceptance by the world, but they were outside of the fold as far as God was concerned. But now that they have decided to come back, they are being asked to stand up for Him. This doesn't make a person popular with secular society. It may cause the hurling of abuse, or name-calling because the world cannot understand how or why anyone would want to follow God. But for the believer, there is always that promise that though the world may not accept us, there ~~ix~~ are those promises that are ours from God Himself. We are called to stand for Him in righteousness and Purity.

(Illustration of Roman guard in Pompeii)

When Mt. Vesuvius erupted and Pompeii was destroyed there were many persons buried in the ruins who were afterward found in different positions. There were some found in deep vaults as though they had gone there for security; and there were some found in lofty places as well. But where did they find the Roman soldier who was standing guard? They found him still standing at the city gate, with his weapon in his hand. There, while the earth shook beneath him, there, while the floods of ashes, hot lava and cinders swept all around him, he had remained at his post; and there, after a thousand years he was found at his post for all the world to see.

We are called upon to stand at our posts wherever they may be in this life. Regardless what our past record. Today, God calls to us to throw off all past attitudes and actions and TODAY, stand forth in "Purity." He calls us to separate ourselves from the world and His promise to us is, "From this day will I bless you." The Lord awaits our response.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 5, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wesley Miller and Mike Gamble
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 306 "Lo! He Comes with Clouds
*Ascription Descending"
*Exhortation
*Confession (In Unison) Lord God, Our Father, in your
light do we have light, and in your love do we find
love. Show us the path anew, and lead our wayward
feet thereon. Give to us purer hearts, and cleaner
lives, and let us live as your Son taught us to
live. For we pray this in the name of our Lord
and Savior, Jesus Christ. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 162 "Holy Ghost, With Light Divine"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Come Follow Me"
*Scripture: Haggai 2: 20-23
Sermon: "In-House Memo: The Future"
*Invitational Hymn No. 313 "The King Is Coming"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Bill Snyder in memory of Roland G. Wiles.
The beautiful flower arrangement in the front of the church has been given by David Krebs in memory of Grandmother Grace Riddle.

Mr. & Mrs. Harold Kennedy will greet our members and guests at the door this morning.

Ushering today will be Marty Henry, Jeff Snyder, John Snow and Walter Hollefreund.

Nursery will be provided today by Mrs. Linda Sheppeck. Attendance last Sunday was 110 with 7 visitors.

Van Driver for February 12 will be Dick Dally. Driver for Ash Wednesday will be Joe Youngblood.

Hospitalized:

>VALENTINE DINNER reservations must be made today. Please take a minute and see Genny Nohach or drop a note in the offering plate. We are looking for a great time! 6:30
Easter Eggs orders are being taken. Take a minute and see one of the Activities Committee members to let them know what flavor you would like. Price is \$4.75 each and they are all one pound eggs.

February 15th is the first Fish Fry. We need cakes and pies for dessert. If you would like to donate some, please see Helen Riemer or Phyllis Tait. We also need helpers. Volunteer for a fun day and good dinner.

Butler Area Laymen's Dinner will be held February 16th at St. John's U.C.C. in Evans City at 6:30 P.M. This is "Youth Night" for the laymen. If interested, please see Jake Harmon for tickets. They are \$4.00.

>ASH WEDNESDAY is February 8th. We will be observing the Lord's Supper at our 7:30 P.M. service. CALL IF WANT VAN
>We hope that you are planning to join us in Rehoboth Hall immediately following the service for our Annual Congregational Dinner and Meeting. The Lay, Life & Work Committee have everything under control.

Chancel Choir will practice on Wednesday evening at 6:30 and for a short time after the service.

Youth Choir practice will be at 6:15 on Thursday evening.

← WED. 6:00

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ. to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JANUARY 29, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER /OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: HAGGAI 2:20-23

SERMON: "IN HOUSE MEMO: THE FUTURE" - ST. PAUL'S, BUTLER

*HYMN

*BENEDICTION

*STLUDE

WILA - HOLIST

KEITH - TESS

UPPOZEN - JOANN

JOSIVA

2 SAM 7:

IN THIS CHAP NATHAN INFORM K DAV HE NOT ONE TO BILD TEMPLE.
HE THEN GIV DAV TH/PROPH FR/GOD

VSS 12-16- THIS TEL OF FUTUR EVENTS IN TH/DAVIDIC COVENANT"
& CONTINUE

VS 12- A SON FR/DAV WIL BGIN TH/ROYAL LINE

VS 13- THAT SON WIL BILD G'S HOUSE

Y/THRON WIL B 4EVR - THIS GIVS A HINT THAT THIS NOT JUS
MORTAL MAN OR MEN INVOLVD

VS 14- FATHER & SON

VS 15- NOT A MORTAL KING LK SAUL OR DAVIB

VS 16- HOUS OF DAVID, KINGDOM OF DAVID ESTABLISHED

BUT IT IS AN ETERNAL KINGDOM THER4 NOT ERTHLTY

IN GOSPELS OF MT & LK THER R 2B FND TH/GENEOLOGY OR ANCESTRY
OF JESUS THRU DAVIDIC LINE & ALL TH/WAY BAK 2 ABRAHAM & ADAM

IT IS THIS JESUS, TH/MESSIAH WHO WIL FULFIL ALL OF THIS.

SO WEN READ THIS VS XX 23A this is RE-ITERATIN OF WAT BIN PROPH
B4

(back to Haggai 2:23)

"In-House Memor: The Future

Scripture: Hagai 2:20-23

(Ilus Marine during Korean War & wish 4 tomorro)

Th' desir 4nothr tomorro sho ther is hope stil burn/kep aliv
t. morro is alway thot that keeps many hart beat & aliv

Th peo IS who return Jeru 2rebuild temp had dream C Blevd bldg
rais fr/ash 2reflec splendor of th/yestrdays past

They saw it in its desturctin, it brokn mass rubbl & stones
ther work was hard & seem frutless; ther job Bgin in enthus &
slowly drift in2 despair/hoplessnes

they abandn ther luv 2restor G's edifac & went 2work bld own
privat homes & livs

But G cal bak 2task & they wer once agin encourag as one of
G's servs spok 2them th/words of G Himself

Hag was that man & he Bgan 2adres them in Aug & they respond by
erecaltar of burnt offr & th/fndatins

2mos latr adres them & walls wer Bgin ris agin & then 2mos latr
on 18th Dec adre agin & tol buty of temp wud agin cum 4th

thru ther obed G wud bles ther efforts
but also on that sam day-Dec 18, 520BC Hag tol by G 2spk 2

Zerubbabel w/specil mesag
Zerubbabel was guv of Judah apt by Persin authortys & that
mesag is one of futur signif

vs 21B-22=It mos likly Zeru conjur picturs in mind of this ~~xxxx~~
immed ovtrthro of enmys of Jews & they wilB restor 2powr once ha

But thez words of G wer in futur, in far off tim wud tak place
It gud posibilty Hag no undrstud was proph was, but in it R

It had 2dc w/cov relatship wh/num them complet undrstud
vs =IN That Day wh/G spks is futur many events

but it is fulfilmen made 2 Zeru ancestrs B4 him
that proph was givn 2 Sam 7

in that chap G spk thru Nath & he tel Dav he not go 2bild Tem
this is record wat kno as=Davidic Cov

it here G sets 4th this proph
vss 12-14=G tel of Dav son who wil bld temp

vs 16=Here G giv proph concern end of histry
A ruler fr/Dav's line wil sit on thron 4ever

this individ by ancestry wilB mor than mortl man Bcuz His
reign wil continu in2 etrnty

It in Gospl Mt & Lk we read carefl trac of ancestry of Js, who is
of Dav's famly

It is HE who is th/ONE who wil fulfil this proph & reign ovr
th/univers 4ever & ever

This is mean of Vs 23A=READ
Ther slite discrep concern pedigree of Zeru'Bcuz of end of Sol's

line, but it is Zeru who cary on ~~xxxxxxx~~ Dav's line & fr/that
line cums Js who is riteful, phys, & sp king 2reign 4ever

It not actul Zeru who wil sit on thron, but fr/him, fr/his ancest
vs 23B=this ia seal of it

Th/sig, or sing of king was his ring
th/bearer, or wearer of that ring rep king, & it sign of auth &
F)R

thus G set 4th estab His kingdm wh/wil culminat in 2nd Cum Js
Zeru at this time stud in th/line of Dav

He cudnt B declar K of IS Bcuz that wud hav bin in opos 2Persia
th/Persian rulers wer wil 2mak Zeru Guv, but not King

Guv was secular role & K was royal
that is why G sez=In that day" Bcuz it is a futur day, a day yet

2cum
vs 23B & C=Fr/Zeru's line, not Zeru himself, wil cum 4th ONE who wi

will stan in plac of G
this was & is 2B Js wen He return 4-2nd time & it is known as
Th/Second Coming

Neithr Hag, nor Zer, nor peo completly undrstud this proph
but they acpt as cum fr/G

& wat did they do?
they wat anyone mus do, they livd ther livs a day at a tim &
they pas fr/scen lv lif 2B livd by suceed genratins

it is comf 2kno that one day in histry all th/wrongs/evils wilB
corectd & G wil rul & reign suprem

But until that day we mus liv our livs one day at a tim
In th/hit Broadway Musical, th/red-haired littl orphan Annie sings

TH/SUN WIL CUM OUT 2MORRO, SO YOU'VE GOT ZHANG ON TIL 2MORRO CUM
WAT MAY

2MORRO...2MORRO, I LUV MN U 2MORRO, YOU'RE ONLY A DAY AWAY
Until that 2morro cums ther is lif 2B livd; ther R dreams 2pursu

& fr musB ded 2liv lif as G unfold it B4 us
(IL=Tommy Cruse, Irish immigrant who struk rich in Montana)

All th/ded of Tommy Cruse, all his hard labor paid off
but it was continu day aftr day work wh/brot bout

G duznt prom welth, or evn helth, but He duz prom that one day
we shal liv & reign w/Him if we wil 2liv 4Him now, one day at a

time
2morro is only one day away

fr/this proph of Hags we can tak strngth 2liv 4 th/Lord
& may we hear His words spkn 2us

FR/THIS DAY WIL I BLES U, 4 I HAV CHOSN THEE
& let us tak that as our invitatin 2Bgin liv 4 Him 2day,

looking to tomorro

SCRIP: HAG 2:20-23; SERM: IN HOUS MEMO: TH/FUTUR"

(ILUS MARINE DURING KOREAN WAR & HIS HOPE FOR TOMORROW)
TH/DESIR 4TOMORO SHOWS THER STIL HOPE BURNING & KEPT ALIV
TOMORROW IS ALWAYS TH/THOT THAT KEEPS MANY A HART BEAT & ALIV
(SYNOPSIS OF IR IN PROPH OF HAGGAI)
RETURN JERU & HAD HOPE/DREAM OF C BLDG RAIS FR/ASHES 2SPLENDOR
AS
TH/DESTRUC:MASS BRONKN STONES/RUBBL & WORK HARD,SEEM FRUTLES
JOB BGUN ENTHUS & SLOWLY DRIFT DESPAIR & HOPELESNES
ABANDN LUV 2RESTOR G'S EDIFIC & GO WORK OWN HOUSES & OWN LIVS
G CAL THEM BAK 2TASK & THEY ENCOURAG BY ONE G'S SERVANTS WHO XRE
SPOK G'S WORDS 2THEM
HAGGAI WAS THAT MAN - BGAN ADREN THEM IN AUG=RESPON ERECT ALTAR
& FNDATINS

2mos latr speak=WALLS WER BGIN RISE AGIN
2MOS LATR, DEC 18, 2BOC SPOK AGIN=G TOL BUTY OF TEMPL WUD ONCE
AGIN CUM 4TH & BCUZ THEY OBED,G WUD BLES THER EFORTS
VS 20=SAME DAY-DEC 18, g spk 2HAG & HE TOLD ---
VS 21A=ZERU SPECIL PERSN - GOV JUDAH APOINT BY PERSIANS AUTHORTYS
VSS 21B-22=THIS MESAG OF FUTUR SIGNIF
ZERU MAY THOT ENMYS OF JEWS IMEDIAT OVRTHRO,& JEWS RESTOR TO
POWR ONCE HAD
BUT THEZ WORDS OF G WER IN FAR OFF FUTUR
HAG MAY/MAY NOT UNDRSTUD THIS PROPH & GUD POSIBILTY NO UNDRSTAND
BUT THIS TYD UP W/PROMS G MADE 2PEO BGIN W/ABE DWN PRESENT AGE
HAD 2DO W/COV RELATSHIP WH/NONE THEM COMPLETELY UNDRSTUD
VS 23=~~XXXXXXXXXX~~ "THAT DAY" WH/G SPKS OF IS FUTUR DATE
IT IS FULFIL OF PROPH RECORD 2 SAM 7
VS 23A="IN THAT DAY" REFERS JS AS PHYS & SP KING 2SIT ON THRONE
OF DAVID

IT NOT ZERU,BUT FR/HIS LINE,HIS ANCESTRY
VS 23B=TH/SIGNET RING WAS TH/SEAL OF TH/KING OR RULER
1. VER HAD THAT & MADE TH/MARK FR/THAT RING WAS REPRESENTING
TH/KING
IT WAS TH/SIGN OF AUTHORTY & POWR
THUS G SET EST OF KINGDM WH/CULMINAT IN 2nd COMING OF JS
ZERU STUD IN TH/LINE OF DAV,BUT CUDNT BCUM K BCUZ WUDB IN OPPO
2 KING OF PERSIA
SO G SEZ=NOT ZERU HIMSELF,BUT FR/ZERU'S LINE,G WUD MAK A PERSON
HIS SIGNET-HIS REPRESENTATIV
FR/LINE OF ZERU WUD CUM ONE, 2STAND IN PLACE OF GOD
THIS WAS & IS TO BE JS XP WEN RETURN 2ERTH FOR 2ND TIME=2ND COMING
NEITHR HAG,NOR ZERU UNDRSTUD WAT MENT & NEITHR DID TH/PEOPLE
& WAT DID THEY DO ABOUT IT?? THEY DID WAT ANYONE WUD DO,THEY
LIVED ONE DAY AT A TIME & PASSED FR/SCENE LEAVING LIFE TO BE

LIVED BY SUCEEDING GENERATIONS
IT IS COMF 2KNO ONE DAY,G WIL RITE ALL WRONGS & EVILS WILB
CORRECTED & GOD WIL REIGN SUPREME
BUT UNTIL THAT DAY WE MUST LIV OUR LIVS ONE DAY AT A TIME LOOKING
TOWARD THAT DAY & WAT G WIL DO

(ILUS ANNIE & SONG OF "TOMORROW")
UNTIL THAT TO MORROW CUMS THER IS LIF 2B LIVED:THER R DREAMS 2
PURSUE & THER MUSB A DED 2LIV LIF AS G UNFOLD IT B4 US
(ILUS YARD BY YARD, OR INCH BY INCH)
SOMEONE ELSE HAS WRITTEN ABOUT SERVICE IN THE CHURCH:
(ILUS OF ABILITY/AVAILABILITY/FAITHFULNESS)
GOD DUZNT PROM US WELTH,OR HELTH 4THAT MATTR,
BUT DUZ PROM WIL LIV W/HIM ONE DAY & HE GIVS US EA DAY 2LIV
4H & SERV HIM

TOMORROW IS JUS A DAY AWAY,
LET US TAK TH/WORDS WRITTN BY HAGAI AS OUR PERSNL INVITATIN
FR/GOD=FROM THIS DAY I WILL BLESS YOU,FOR I HAV CHOSEN YOU
LET US LIV & SERV HIM EA DAY,LKING 2EA TOMORROW 4FURTHER
SERVIC & LUV 2HIM

(Ilus Marine=JUS GIV ME 2MORRO)

vss 21B-22

vs 23

2 Sam 7:12-14

vs 16=end histry

vs 23A=it is Js in th/futur

vs 23B=this seal of it

vs 23B & C2this 2nd Cpming of Js

Brodway music1= ANNIE

red-haired orphan girl Annie sing:

TH/SUN WIL CUM OUT 2MORRO,

SO YOU'VE GOT 2HANG ON TIL 2MORRO, CUM WAT MAY
2MORRO, 2MORRO, I LUV U 2MORRO,

YOU'RE ONLY A DAY AWAY

(ilis Tommy Cruse & perseverance

May we hear G's words:

FR/THIS DAY I WIL BLES U

FOR I HAV CHOSN U

"In-House Memo: The Future"

Scripture: Haggai 2:20-23

(Illustration of Marine during Korean War and his hope for "tomorrow")

During the early part of the Korean War a company of Marines were working their way south, being pushed in that direction by the Red Chinese. They had stopped for the night and were eating their makeshift evening meal. It was freezing cold and the men were not only cold, but hungry, and fatigued. Each moment was an eternity filled with anxiety and the fear of sudden death. One huge marine was leaning up against a truck eating cold beans from a tin can. His clothes were coated with mud, and were stiff from the cold; he had a growth of beard and looked the part of fatigue and despair. A reporter who was traveling with the troops, obviously wanting a story for his next article, asked that marine a rather strange and insensitive question. He asked, "If I were God and could grant you anything you wished, what would you want most?" The marine stood motionless for a few moments. Then he looked up at the reporter and said "Just give me tomorrow!"

The desire for another tomorrow shows that there is hope still ~~burning~~ burning and kept alive

~~It is like the little red-haired orphan in the musical "Annie" who sings:
"The sun will come out tomorrow, so you've got to hang on 'til tomorrow --
Come what may!
Tomorrow, tomorrow, I love you tomorrow; you're only a day away!"~~

Tomorrow is always the ~~hope~~ thought that keeps many a heart beating and alive.

The people of Israel who had returned to Jerusalem to rebuild the temple had the dream of seeing that beloved building raised from the ashes to reflect its splendor of the yester-days past. They saw it in its destruction. It was a broken mass of stones and rubble. The work was hard and seemed fruitless. Their job had begun in enthusiasm and had slowly drifted into despair and hopelessness. They abandoned their love to restore God's edifice and went to work building their own private homes and lives. But God called them back to the task and they were once again encouraged as one of God's servants spoke to them the words of God Himself.

Haggai was that man. He began to address them in August and they responded by erecting the altar of burnt offerings and the foundations. Two months later he addressed them and the walls were beginning to rise once again. Then two months later on the 18th of December in 520 BC he addressed them again and God told them of the beauty the temple would once again come forth and that through their efforts to be obedient, God would bless those efforts. But also on that same day of December 18th, Haggai is told by God to speak to Zerubbabel with a special message. Zerubbabel is a special person. He was Governor of Judah, appointed by the Persian authorities.

The message that Haggai is to deliver to Zerubbabel is one of future significance. He begins by saying, "I will shake the heavens," ~~xxxxxx21Bx~~ "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother," verses 21B-22.

It is most likely that Zerubbabel conjures up pictures in his mind of this immediate overthrow of the enemies of the Jews and that they will be restored to the power they once had. But these words of God were words that in the future, far off intime all of this owuld take place.

Hagai may or may not have understood what he was speaking on behalf of God, and it is a very good possibility that he didn't understand this prophecy. But in it are tied up the promises that God had made to His people beginning with Abraham down to this present age. It had to do with a covenant relationship which none of them completely understood.

Thus it is that God speaks to Zerubbabel and that message is, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet: for I have chosen thee," saith the Lord of hosts," verse 23.

Now the "In that day," of which God speaks, is the future of many events. But it is the fulfillment of a prophecy made to Zerubbabel's ancestors before him. That prophecy was given as recorded in 2 Samuel 7. In this chapter God speaking through Nathan the prophet tells David that he is not the one to build the temple of the Lord. This is the recording of what is known as "The Davidic Covenant." It is here that God ~~tells~~ sets forth this prophecy. He first tells David about one of his sons who will actually build the temple, as we read in verses 12 through the beginning of the 14th verse, (read these). Then God gives the prophecy concerning the end of history as we read in the 16th verse, (read this verse). A ruler from David's line will sit on the throne of David "forever." This individual by ancestry will be more than a mortal man because his reign will continue into "eternity." It is in the Gospels of Matthew and Luke that we read a careful tracing of the genealogy of Jesus, who is of David's family. It is He who will fulfill this prophecy and reign over the universe forever and ever. This is the meaning of the beginning of this 23rd verse in Haggai. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the Lord," verse 23A.

There is a slight discrepancy concerning the pedigree of Zerubbabel historically because of the end of Solomon's line, but it is Zerubbabel who carries on David's line and from that line came Jesus who is the rightful physical and spiritual King to reign forever. It is not actually Zerubbabel who will sit on the throne, but from him, from his ancestry.

As a seal of this, God says, "And will make thee as a signet, for I have chosen thee," saith the Lord of hosts," verse 23B.

The signet of the king was his ring. The bearer of that ring, represented the king and it was a sign of authority and power. Thus God is setting forth the establishment of His kingdom which will culminate in the Second Coming of Jesus Christ. Zerubbabel at this time stood in the line of David. He could not be declared King of Israel because that would have been in opposition to Israel being captive of Persia. The Persian rulers were willing to make Zerubbabel Governor of Jerusalem because that was a secular role. But he could not be declared as the King of Israel. That is why God tells Zerubbabel, "In that day," because it is a future day. A day that is yet to come. God says, "I will take thee, O Zerubbabel, My servant," verse 23B.

God is saying that from Zerubbabel's line, not Zerubbabel himself, God will, "Make thee a signet, for I have chosen thee," verse 23C.

From Zerubbabel's line will come forth ONE who will stand in place of God. This was and is to be Jesus when He returns to earth for a Second Time. It is what is known as "The Second Coming."

Neither Haggai, nor Zerubbabel, nor the people completely understood what this prophecy was. But they accepted it as coming from God. And what did they do? They did what anyone must do. They lived their lives a day at a time and they passed from the scene leaving life to be lived by succeeding generations. It is comforting to know that one day in history all the wrongs and evils will be corrected and God will rule and reign supreme. But until that day we must live our lives one day at a time. In the hit Broadway musical, Annie, it is the cute little red-haired orphan who sings,

"The sun will come out tomorrow, so you've got to hang on til tomorrow ---

--- come what may!

Tomorrow....tomorrow, I love you tomorrow; you're only a day away!"

Until that tomorrow comes there is life to be lived; there are dreams to pursue; and there must be a dedication to live life as God unfolds it before us.

(Illustration of Tommy Cruse, Irish immigrant who struck it rich in Montana)

All of the dedication of Tommy Cruse, all of his hard labor paid off. But it was a continued day after day search that brought this about. God doesn't promise us wealth, or even health for that matter. But He does promise us that one day we shall live and reign with Him if we are willing to live now for Him, one day at a time. Tomorrow is only one day away. From this prophecy of Haggai we can take strength to live for the Lord. And may we hear His words spoken to us, "From this day will I bless you, for I have chosen thee." And let us take that as our invitation to begin living for Him today, looking to tomorrow.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 8, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

*Processional Hymn No. 95 "At The Cross"

*Ascription

ME → Call to Communion and Confession (Communion Folder)

B & B → Prayer of Confession (Communion Folder)

ME → Assurance of Pardon

B & B → Offering

Offertory

*Doxology - page 382

Anthem: "Lord, Let Me Walk"

Scripture: Luke 22: 19

Sermon: "The Broken Bread"

Communion Hymn No. 435 "The Savior Is Waiting"

*The Service of Holy Communion (Page 2 of Communion Folder)

The Lord's Supper (Ushers will direct you to the altar rail)

Distribution of the Bread

Distribution of the Cup

B & B → *Prayer of Thanksgiving

*Hymn No. 588 "In The Garden"

*Closing Chimes

B & B → *Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Greeting you at the door this evening are Mr. & Mrs.

John Stevenson.

Those serving Communion this evening will also be

serving as Ushers.

Nursery will be provided tonight.

Hospitalized:

Van Driver for Sunday February 12th is Dick Dally.

Announcements:

EASTER EGGS will be made at the end of February. We need you to sign up now to assure your favorite flavor. The eggs are all 1# and the price is \$4.75 each. You can sign up in the Narthex, or see one of the Activities Committee. Orders are due by February 19th.

FISH FRY tickets are now available. If you would like to sell some, please see Helen Riemer. We also need lots of cakes and pies for the Fish Fry dinner. If you can bake for us, please let Phyllis Tait or Helen Riemer know. We are also looking for some helpers. Come join us for a fun day. Fish Fry will be held February 15th. Butler Area Laymen's Dinner and Youth Night will be held on February 16th at St. John's U.C.C. in Evans City at 6:30 P.M. If you would like to attend, see Jake Harmon for tickets. Price is \$4.00 per person.

Communion Cards are in the back of the pews. Please fill them out and drop them in the offering plate. If you are visiting and would like this information forwarded to your home church, please mark the name and address of your church on the back and the office will take care of it.

When coming forward to the chancel rail for communion the Ushers will direct everyone down the center aisle to the rail. When leaving the Lord's table, please go back the outside aisles.

Sunday School Teachers meeting will be held on Tuesday February 14th at 7 P.M.

A VBS Preview will be held in Rehoboth Hall on Friday, February 17th at 7 P.M. If you are interested in helping in anyway with VBS this is a great opportunity to see what is coming this year.

"The Broken Bread"
 1pture: Luke 22:19
 us man plan rob bank, but plan bakfir wen stop for speeding)
 r all kind plan wh/R made, but many times un^hseen thing cum
 g & altr plans
 er all sort instanc wh/cud cite that R in "Wat If" catgory
 n almos all cases ~~thx~~ lik bank robbr ther "Wat If" canB ask
) that "Wat If" ~~and~~ may hav altrsitu drastically
 s is benfit hindsite wen lk G's plan redemptin
 t wat of thoz pec who wer liv in tim of Js & Bliev He TH/^{FROM}
 SIAH?
 at wer ther reaktins 2evens that tuk plac His lif??
 4thoz who wer His folors, such as discip, it mus hav bin ex-
 tremly frustrat 2hav Him teach them that He G's prom ONE only
 2C Him rejec & thwart ea step of way
 4them, G's plan mus hav seem lik so many Brokn Things
 ing thez wks of Lent, we R go 2 lk at sum thez Brokn Things
 tuk place in Js' lif
 was partak of one las meal w/Discip
 made arangmens w/frend 2use th/^{UPPR} Room of this frend 4that
 al
 evrth had bin prep we read=Read vss 14-15
 had tol them sevrl times bout ares wud tak plac; how wudB tryd
 executd, & He is jus prep them 4thoz evens at this pt
 e trys 2asur them that His desir has bin 2spen this brief
 omen of tim in feloship w/them
 He is anounc 2them that evrthin in G's plan was about 2B
 accomlish thru this ares. trial & His executin & that ther
 ther times of feloship on reg basis is go 2stop at this pt
 t why He sed=Read vs 16
 en He shars w/them one of 4 cups wine wh/drunk w/meal & dur
 ink this cup reiterat that feloship w/them wil not B th/same
) 1 G's kingdm is fulfil
 19=this was unlevnd bred bakd in form of round loaf bout fut
 a dia
 t was bout th/thiknes of a thumb & this normal way bak unlev
 red
 All this is Bcuz this dun wen Jews Exodus fr/Egyp as G had
 giv instructins
 bred was Brookn, not cut & so here we read of "Th/Brokn Bred"
 /in G's plan redemptin had specif purp & mean
 s analyse this vs we C 1st Js tuk bred & then gav thanks
 this import Bcuz any gud orth Jew conform 2custom of acknow
 ledg G as givr of evry gud & perf gift
 /bles wh/Js prob use was=BLED B THOU, OUR G, ~~ENR~~ KING OF TH/^{UNI}
 RSE WHO BRINGEST 4TH BRED OUT OF THE EARTH
 his was customary prayr, but also undrly this was fact, this
 rokn bred stud 4sumth othr than jus sumth 2eat
 tel this by say=THIS IS MY BODY, WH/IS GIVN 4U

Th/word-GIVN in Grk means=2yield, 2grant, 2rendr, 2giv up
 all thez defs spe^k out wat Js did
 He surendr body, "giv it up" 2B sac on Bhalf thoz wud acpt
 Him as G's redeemr
 Lik th/loaf of bred wh/He brok at las meal, so His body cud &
 w^u 2B givn
) follors R 2remem Him in this meal
 Th/othr Gospl writrs=Mt & Mk add 2this Scrip th/words=Take &
 eat
 This why Js was giv this Brokn Bred
 it was 2B eatn as a remembranc of Him
 (Ilus Missinary & Japanes soldier in 1945)
 Js Brok th/Bred 4us
 then He gav His body on our Bhalf & He says=Tak, eat, this is My
 body wh/is brokn 4u. Do this in remem of Me.
 Cum, let us gathr bout His tabl & Tak & eat!

(Ilus bank robbr,welplan robry,& speed ticket)

Js prep 4last meal w/discips

vss 14-15=

vs 16

Then one of 4cups shar w/them & expl

vs 19=expl Bred

Jewish Prayer of Blessing:

BLED B THOU,OUR G,KING OF TH/UNIVERS WHO BRINGEST

4TH BRED OUT OF THE EARTH

vs 19B=Brokn body/& Brokn bred GIVN

Grk=2yield,2grant,2givup,2rendr

vs 19C=followrs 2remem Him

MT/Mk=Tak,eat

(Ilus Missinary & Japnes soldier 1945)

Js tuk Bred 4us,then gav body 4us & says,

TAK,EAT THIS IS MY BODY WH/IS BROKN 4U,DO THIS IN REMEM
OF ME -Cum,let us gathr rnd His tabl

"The Broken Bread"

Scripture: Luke 22:19

(Illustration of man planning to rob bank, getting away with it, but caught speeding)
There was a man who planned on robbing a certain bank. He figured he had the perfect crime. For months he planned each and every move. He knew where each teller was, when they went on breaks or out to lunch; he knew where the guards were and their daily routines; and he knew just when to enter the bank and what door to go out of. Everything was letter perfect and on the day he picked, everything went as he had planned - almost. Sometime later as he stood before the judge in Criminal Court, the judge asked him if he had anything to say before he passed sentence. He said, "Yes I do your honor." He said, "my plan was all so perfect. The only thing I didn't plan on was getting that speeding ticket."

There all kinds of plans which are made but many times some unforeseen thing comes along and ~~xxxxxxx~~ alters those plans. There are all sorts of instances which we could cite that are in the "what if" category. In almost all cases, such as this bank robber, there is a "what if," that can be asked and that "what if" may have altered the situation drastically. Ours is the benefit of hindsight when we look at God's plan of redemption. But what of those people who were living in the time of Jesus and believed that He was The Promised Messiah? What were their reactions to the events that took place in His life? For those who were His avid followers, such as the Disciples, it must have been extremely frustrating to have Him teach them that He was God's Promised One, only to see Him rejected and thwarted each step of the way. For them, God's plan ~~xxxxxx~~ must have seemed like so ~~xxxxxx~~ many "Broken Things." During these weeks of this Lenten season we are going to look at some of those "Broken Things," which took place in the life of Jesus.

Jesus was partaking of one last meal with His disciples. Jesus had made arrangements with a friend to use the Upper Room of this friend for that meal. When everything had been prepared we read, "And when the hour was come, He sat down and the twelve Apostles with Him. And He said unto them, 'With desire, I have desired to eat this Passover with you before I suffer,'" verses 14-15.

He had told them several times that ~~xxxxxxxxxxxxxxxxxxxx~~ about the arrest that would take place; how He would be tried, and executed, and He is just preparing them for those events at this point. He tries to assure them that His desire has been to spend this brief moment of time in fellowship with them. He is announcing to them that everything in God's plan was about to be accomplished through His arrest, trial and death, and that their times of fellowship on a regular basis is going to stop at this point. That is why He said, "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God," verse 16.

Then He shares with them one of the four cups of wine which they drank with the meal and during the drinking of this cup He reiterates that His fellowship with them will not be the same until God's Kingdom is fulfilled.

It is then that we read, "And He took bread, and gave thanks and brake it, and gave unto them saying, 'This is My body which is given for you: this do in remembrance of Me.'" verse 19.

This was unleavened bread and it was probably baked in the form of being round about the thickness of a thumb, which was the normal way of baking the bread. This was done in this

manner because it made it easier to transport and was the easiest way to bake it. This method dated back to the Exodus from Egypt. And since the bread was formed in this manner, it was easier to break it, than it was to cut it.

So here we read of "The Broken Bread, which in God's plan of redemption had a specific purpose and meaning.

As we analyse this verse we see that first of all, Jesus took the bread and then He gave thanks. This is important because any good, orthodox Jew conformed to the custom of acknowledging God as the Author of every good and perfect gift. The Jewish form of blessing which Jesus used at this time was probably, "Blessed be Thou, our God, King of the universe who bringest forth bread out of the earth!" This was the customary Jewish prayer. But also underlying this was the fact that this "Broken Bread" stood for something other than just something to eat. Jesus tells this by saying, "This is My body, which is given for you." The word "given" in Greek means, "to yield, to grant, to render, to give up." All of these definitions spell out what Jesus did. He surrendered His body, "giving it up" to be sacrificed on behalf of those who would accept Him as God's redeemer. Like the loaf of bread which He broke at this last meal, so His body would be given. His followers are to remember Him in this meal. The other Gospel writers Matthew and Mark, add to this Scripture the words, "Take and eat." This is why Jesus was giving this bread. It was to be eaten as a remembrance of Him.

(Illustration of missionary and Japanese soldier in 1945)

On a cold winter day in 1945, a missionary was being marched with a group of other prisoners from one Japanese prison camp to another. His long life of service among these people seemed to be at an end. His strength was giving out. He had not eaten since noon the day before and his weakened condition made walking difficult. His remaining strength was being sapped rapidly by the brisk pace enforced by the guards in the bitter cold. He begged the young guard nearby to let him fall out and die in peace, but there was only a curt, "Walk on!" He did, but a short while later he begged the same thing and received the same reply, "Walk on!" A third time he asked this of the guard and his answer was a very cold and loud, "Walk on!" But as he said this he edged close to the missionary and whispered, "We are coming to my grandmother's house." The missionary stumbled on wondering what this was supposed to mean. Soon his section of prisoners was halted by the young guard, who hurried into a little house by the roadside.. He returned quickly holding something between his hands. He ordered the missionary to hold out his hands and then he placed in those hands a hot potato. Bending close to the missionary's ear, he whispered, "Take, eat." Then stepping back, he raised his voice in the familiar gruff commands, "Walk on!" The old missionary understood. The gruff orders came because the young guard feared his officers, but his heart was filled with sympathy and his use of the words, "Take, eat," could only mean one thing: the youth was a Christian.

Jesus broke the bread for us. Then He gave His body on our behalf and He says, "Take, eat, this is My body broken for you. Do this in remembrance of Me. Come, let us gather at His Table, and Take and eat!

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor February 12, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Mike Gamble and Wesley Miller

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 21 "Love Divine, All Loves Excelling"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 108 "Rock of Ages, Cleft for Me"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Shalom Chaverim / Kum Ba Yah" (Youth Choir)

Scripture: Mark 14: 3-9

Sermon: "The Broken Vial"

*Invitational Hymn No. 235 "Jesus Is Lord of All"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****

Trivia of Truth:

"What was the subject of the disciples' argument at the last supper?"

The beautiful flowers on the altar have been placed by

Mr. & Mrs. George Pflugh in memory of daughter Pam.

Mr. & Mrs. Mike Roper will greet our members and guests at the door this morning.

Ushering today are Jeanne Snyder, Mid Diefenderfer, Judy Shearer and Jane Weichey.

Nursery will be provided today by LuAnn Janicki.

Attendance last Sunday was 107 with 12 visitors.

Van Driver for February 19 will be Marty Henry.

Hospitalized: Tom Hollefreund in BMH

SCHEDULE FOR THE WEEK:

TUESDAY - 7:00 P.M. Sunday School Teachers meeting

WEDNESDAY - Fish Fry from 4 to 7 P.M. Please bring in your cakes and pies, and plan to come and help or just enjoy the dinner.

THURSDAY - Butler Area Laymen's Dinner at St. John's U.C.C. in Evans City at 6:30 P.M. See Jake Harmon for Tickets, they are \$4.00 each.

FRIDAY - VBS Preview at 7 P.M. in Rehoboth Hall. This is open to any person interested in helping with Vacation Bible School this summer.

NO YOUTH CHOIR THIS WEEK!

PROPERTY COMMITTEE will hold a meeting at 7:00 P.M. on February 20th.

We have been invited to join the Armco Volleyball team again for some fun and fellowship. This will be on February 22 from 8 to 10 P.M. If you plan to play, please let the office know or Lloyd Link.

Orders for Easter Eggs are being taken now. Please take a minute and turn in you order to one of the Activities Committee members. The price is \$4.75 each and we have 6 different flavors.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 5, 1995

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FIRST SUNDAY EACH MONTH NOT ONLY LORD'S SUPPER, BUT EXTRA OFFERING, (OVER & ABOVE OTHER OFFERING), FOR THE BUILDING FUND.

Bk. Thanks

*HYMN
PTAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: MARK 14:3-9

SERMON: "THE BROKEN VIAL" - ST. PAUL'S, BUTLER, 2/12/89

*HYMN
*BENEDICTION
*TLUDE

SHERY

STEVE

J. P. M. - PEG

DE/ALICE

SCRIP: MK 14:3-9; SERM: "THE BROKEN VIAL"

PEO LIV TIM JS MANY BLIEV HE WAS MESIAH

BUT 4THEM 2G HIM REJEC/THWART EVR STEP MUS BIN FRUS

4THEM G'S PLAN MUS HAV BIN SEEN AS MANY BROKEN THINGS

DURING THEZ NEX WKS WIL LK AT SUM ~~THEZ~~ BROKEN THINGS

2DAY LK AT EVENT JS LIF INVOLV A "BROKEN VIAL"

CI) DICKENS SED: NO ONE IS USELES IN THIS WORLD WHO LITENS THE BURDEN OF ANYONE ELSE

IF LK AT MK 1, WE C INCIDEN OF THIS

VSS 40-45=READ

HEAL HAD LAST EFEC & OUT OF GRAT THIS MAY HAV BIN MAN IDENT

VS 3A=PROB/POSSIBIL - MAY MET OR MAY NOT KNO JS 2B TAK CAP 4TREAS

GAV PARTY & INVIT JS & FRIENDS-LAZ,MARY,MARTHA

6DAYS B4 SHADO CROS CALV BCAM REALTY HIS LIF & JS SHAR RELAX & MEAL W/FRIENDS

VS 3B=WOMN IDENT AS MARY IN JN'S GOSPEL-SISTER MARTHA,LAZ

WUDB FR/HOUS CPL DAYS WUD LV ON TRIUMPHAL ENTRY IN JERU *P. Sep*

MK CAL=ALBASTR BOX;MOS LIKLY SHAP BOTTL/VIAL CINT,PERF

CUSTM POUR CPL DROP PERF ON GEST ARIV,OR WEN SIT 2EAT

VS 3C=no jus ancint,pour entir conten

JN TEL US SHE WIPE HIS FEET & PROB DID BOTH

PT IS=TUK VERY EXP CINT/PERF ANCINT JS

RARE PERF & COSTLY & CAN C HOW EXPENSIV MUS BIN WEN READ,

VSS 4-5=TH/COST=MAN'S YRLY EARNINGS, THUS QUITE EXPENSIV

OTHR GESTS MAYNOT BIN AWARE WAT TAK PLAC,BUT JS DID

REASONS=THAT PART WORL BATHE DED BODY,ANCINT W/CINT/PERF

THEN BRK PERF VIAL & LAY BRKN FRAGS TOMB W/BODY

VS 3C-MARY BRAKE BOX=HID SIGNIF JS PREP 4BUTIAL & NUN KNU THIS P/

TAKE PLACE 1-MORALY GUD/RIGHT

VS 6=JS DEFEND HER * WORD GUD,2MEANS 2-LOVELY

MARY NO COMPEL DO THIS,ON SPUR OF MOMENT

TANGE JELUSY OTHRS,PIK ON PT THOT JS WUD SUPORT

KNU JS CONCERN 4POOR/DWNTROD,PERHAP THOT JS REPRIMAND MARY

VSS 6-7=IMAGIN SURPRIS WEN SED THIS - & JS QUOT TORAH/LAW

DEUT 15:11=FOR THE POOR SHALL NEVER CEASE OUT OF THE LAND

JS NO TEL IGNOR POOR,BUT IF PERF SOLD,NO ELIMNAT POOR-STIL NEED

VS 8=REIT WAT SED VS 7 -PT OUT SHE DID OUT OF LOVE

JS EXCUS THER "DO GOOD" ATTITUD

EXAMPL=SO CAL HOMELES PGH & RTS 2PANHANDL - ABUSES,

SOLUTION BY APOS PAUL= 2THESS 3:10-12

VS 9=JS KNU CROS NO END MINSTRY & MESAG 2B PREACH,MARY REMEM

WAT MESAG?? LUV, WAT MARY DO?? SHO LUV 4SAVIOR

HAVNT WE ALL MET LUV GIVN NOT UNDR COMPUL,BUT FREELY???

(ILUS BOY BUY MOTHER SLIP, TOO LARGE,SHE JUST PERFECT)

THAT KIND OF LUV TUGS AT OUR HEARTS=(EXAMPL DANDYLIONS FR/KIDS)

IT SEZ - I LOVE YOU,THIS IS WAT MARY DID & SED W/PERFUME

IF U WUD HAV BIN THER,WAT WUD U HAV SEEN IN MARY'S ACTINS??

WUD U HAV SEEN IT AS A WASTE OF SUMTHING EXPENSIV

OR DO U SEE THIS AS AN ACT OF LUV GIVN BY MARY IN RETURN 4THE

LUV GIVN BY A SAVIOR - JESUS CHRIST???

"The Broken Vial"

Scripture: Mark 14:3-9

(Ilus Chas Dickens=No one is useless in this world who lites the burden of anyone else)

in 1st chap Mk read of heal of wh/Js perform

Bgin 40th vs thru vs 45 read of this

Js heal wud hav las efect on this man & prob out of gratud

Js he gav party at wh/Js prob gest of honr

vs 3A=this how Scrip Bgin & this lepr is record Mk 1

Simon my/maynt kno circums of Js lif at this pt

he may.maynt bin awar Js sun 2B tak captiv & tryd 4treasn

But jus 6day B4 this tak plac gav party,invit Js & His frends

it 6day B4 shao of cros on Calv Bcam realty in His lif,Js shar

sum relaxatin & meal w/trustd frends

vs 3B=Th/woman identify in Jn gosp as Mary-sistr Martha & Laz

it was in ther hom Js stay sevr times, & wudB fr/ther home in

cupl day Js wud lv 2rid in2 Jeru on Tr Entry=Palm Sun

So possibl not only Mary here,but Martha & Laz as wel

Mk tel us bout Alabastr box & mos lily in shap bottl& had precus

ointmen/perf

custmary this time 2pur few drops perf on gest wen ariv,or wen

sat dwn 2eat

but Mk say=VS 3C

Mary no anoin w/few drops,pour it all on Him

Jn tel us she wip feet w/ointmen & she prob did both

But pt is=she tuk very expensiv oint/perf & use all 2anoint Js

This was rare typ perf & very expensiv & can C how redly expens

was by remarks othr gests bout it=Vs 4-5

Th/cost this perf was equal 2 avg mans yearly earnings

So can C quite expensiv

But ther sevr reasn 4this anointing & prob thoz reasns wer lost

on th/othr gests,but wernt lost on Js

M. was unawar of reasns Bhin her actins,but her purp had only

onr reasn wh/wil C shortly

Js knu in that part worl custmary 2-1st bathe body of ded &

then 2anoint w/oint/perf

& aftr body bin anoint,vial in wh/perf bin contain was brokn

& th/brokn frgs wer laid w/ded body in th/tomb

Mary brok th/vial & in that act may hav bin hiddn signif of

Js B prep 4 burial w/out Mary or othr gests surmis this

was tak place

Js defen Mary actin by say=Vs 6

In Grk ther 2words 4=Gud

One deservib wat moraly gud;othr describ not only wat gud,but

also luvly

this word wh/Js use here

Wat Mary did was not sumth was compel 2do,but rather sumth she

was mov 2do on spur of moem

Wat was hpn was that othr gests wer made 2feel uncomf by this

simpl act of luv

They didnt do it 2 Js & ther was twing jelusy wh/Marys aft arou

so in ordr covr jelusy they pik at pt thry Bliev Js wud suport

I wud Bliev that othr frnds of Js wud think that Js wud agree

w/thoz rais thez objectins & reprimand Mary 4wat she did

They knu His concern & deep feel 4thoz who wer th/poor & dwn

addn;how He sot help thoz of lessr degree

bu imagin ther surp wen Js 1st tol them 2stop piking on her 4

her very genrus act wh/she didnt hav 2do

but also imagin ther sur wen he sed 2them=Vs 7

Js was quot direc fr/Torah=Deut 15:11=4 th/poor shal nevr

ceas out of th/land

this no mean 4s try tel thez peo ignor plite of poor,but rath

He tle them if perf wer sold & proceed givn 2poor,it stil wud

not eliminat th/poor

ther wud stil B famlys individs in need

He also pt out fac wh/He elaborat in nex vs=Vs 8

this jus add 2His words of 7B

if they no awar His lif 2B sac shortly,here furthr indicatin

Js is excus wat sum thez peo wer lk at as waste & pt out that

it was an act of luv

we can C this situ actins/attituds of wat R cal=Do gudrs

In our socity hav peo pt finger Xpian Ch & claim we arn't fo enuf

4 so cal=homles

yetther many exampls provid 4sum thez peo & how spurn efforts

simply Bcu w/in thoz ranks r thos who no want homes/responsbil

ther4 they swel ranks of poor & sho truth of wat G sed-4 the

poor of th/land shal nevr ceas out of th/land

Sure,we mus do wat can in name of Js xp 2feed,2clothe,2hous

thoz in need

But musB careful we no join grp wh/prep 2find falt w.Marys actin

Bcu such luv confronts us w/out coldnes/indif

vs)this furthr pruf Js perceiv wat Mary had dun

fr/this can C altho cros loom lrgr & lrgr B4 Him,Js knu wudnt

end His minstry

He knu Byon all of that ther wudB mesag 2B preach thruout worl

Th/Gospl.th/Gud news of G had 2B preach 2-4cornrs of worl

& wher Gospl preach,ther is record of luv wh/Mary gav Savior

It wasnt sumth out of compulsin;it was sumth out of sheer luv

havnt U bin confront sumtim w/this kind luv? Havnt U had suml

do sumth 4U wasnt neces,wasnt requir,wasnt evn expec & ovrwhelm

(Ilus boy buy slip 4 - "Perfect Mom)

that kind luv grabs our harts;Hav U evr receiv bouquet dandy lion

fr/one Ur childrn or grand childrn? Thoz R gifts of luv, w/no

strings attachd-Bcu givr simply say=I LUV U & that wat Mary did

4 Js

(Ilus Salv Army offier India & 3 crimmal lepers)

Thez dangrus men respon a act luv w/luv;Mary saw wat prob that

housful gests no C;saw Js as Sav;as One wud set free fr/sin/deth

4all th/rest it jus=Brokn Vial shud bin used 4othr purpos

DAILY LOG SHEET

DATE:

ON LIST:

Artz, F.

Connelly, J.

Dodd, C.

Dowell, V.

Johnson, K.

Leri, R.

Marzullo, M.

Mast, M.

McKnight, J.

Miller, N.

Wat do U C wen U read sumth lik this?
Do U C waste of sumth expensiv?
Or do U C th/luv givn by Mary,& th/luv givn by Js?

Chas Dickens wrote:NO ONE IS USELESS IN THIS WORLD WHO
LIGHTENS THE BURDEN OF ANYONE ELSE

Mk 1:40/45

3A

vs 3B

s 3C

vss 4-5

vs 6

Grk words for Good
one is morally good
other is good,but also lovely

vs 7

Deut 15:11=TH/POOR SHAL NEVR CEAS OUT OF TH/LAND

vs 8=this add 2-vs 7B

do-gooders & Xpian Ch

vs 9

(Ilus boy & slip 4-Perfect Mom)

(Ilus Salv Army officer & 3 criminal lepers)

"The Broken Vial"

Scripture: Mark 14:3-9

It was Charles Dickens who wrote: "No one is useless in this world who lightens the burden of anyone else."

In the first chapter of Mark we read of a healing which Jesus performed. Beginning at the 40th verse, Mark describes this healing, (read verses 40 through 45). This healing would have a lasting effect on this man and probably out of gratitude to Jesus he gave a party at which Jesus was possibly the guest of honor. Thus our Scripture for this morning begins: "And being in Bethany in the house of Simon the leper," Verse 3A.

This is the leper whom Jesus healed as Mark records that healing in chapter one. Simon may or may not have known the circumstances of Jesus' life at this point. He may or may not have been aware that Jesus was soon to be taken captive and tried for treason. But just six short days before this was to take place, Simon gave a party and invited Jesus and His friends. It was six days before the shadow of that cross on Calvary became a reality in His life that Jesus was sharing some relaxation and a meal with trusted friends.

Mark further describes this scene by stating, "As He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious," Verse 3B.

The woman is identified by John in his Gospel as Mary, the sister of Martha and Lazarus. It was at their home that Jesus stayed on several different occasions. And it would be from their house in just a couple days that He would leave to enter Jerusalem on ~~His~~ what we call His triumphal entry, better known as Palm Sunday. So it is possible that not only was Mary at this party, but Martha and Lazarus as well. Mark tells us that Mary had an alabaster box. Most likely it was in the ~~box~~ shape of a bottle and in that bottle or "Vial" was a precious ointment, or perfume. It was customary at this time to pour a few drops of perfume on a guest when he arrived at the house, or when he sat down to eat. But Mark tells us, "And she brake the box, and poured it on His head," Verse 3C.

Mary didn't just anoint Him with a few drops, she poured the entire contents on Him. John tells us that she wiped His feet with this ointment. She probably did both. But the point is, that she took this very expensive ointment or perfume and used all of it to anoint Jesus. This was a rare type of perfume and quite expensive. We can readily see how expensive it was when we look at what some of the other guests had to say about it. Mark tells us, "And there were some that had indignation within themselves, and said, 'Why was this waste of the ointment made? For it might have been sold for more than three-hundred pence, and have been given to the poor.' And they murmured against her," Verses 4-5.

The cost of this perfume was equal to an average man's yearly earnings. So we can see that it was quite expensive. But there were several reasons for this anointing. Probably those reasons were lost on the other guests, but they weren't lost on Jesus. Mary was not aware of the reasons behind her actions, because her purpose had only one reason which we shall look at shortly. But Jesus knew that in that part of the world it was customary to first bathe the bodies of the dead and then to anoint them with ointment or perfume. And after the body had been anointed the vial in which the perfume had been contained was broken and the broken fragments were laid with the dead body in the tomb. Mary broke the "Vial and in that act may have been the hidden significance of Jesus being prepared for burial without Mary or the other guests surmising that this was what was taking place.

Jesus defended Mary's action by saying, "Let her alone; why trouble ye her? She hath wrought a good work on Me," verse 6.

In Greek there are two words for "Good." The one word just describes what is morally good. The other word describes what is not only good, but lovely. This is the word which Jesus uses here. What Mary did was not something she was compelled to do, but rather, something she was moved to do on the spur of the moment. What was happening was that the other guests were made to feel uncomfortable by this simple act of love. They didn't do it to Jesus and there was a twinge of jealousy which Mary's act aroused. So in order to cover their jealousy, they picked at a point that they probably believed Jesus would support. I would believe that the other friends of Jesus who were there were thinking that He would agree with them and reprimand Mary for what she did. They knew His concern and deep feeling for those who were the poor and the downtrodden. They knew how He sought to help those who were of lesser means. But imagine their surprise when Jesus first told them to stop picking on her for her very generous action which she didn't have to do, but also imagine their surprise when He said to them, "For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always," verse 7.

Jesus was quoting directly from the ~~Old Testament~~ Torah, from the book of Deuteronomy the 15th chapter and the 11th verse. God states there, "For the poor shall never cease out of the land."

This doesn't mean that Jesus was trying to tell these people to ignore the plight of the poor, but rather, He was trying to tell them that if this perfume had been sold and the money given to the poor, it still would not have eliminated the poor. There would still be individuals and families that were in need. He was also pointing out a fact which He elaborates on in the next verse where He states: "She hath done what she could: she is come beforehand to anoint My body to the burying," verse 8.

This is just adding to His words, "But Me have not always," verse 7B. If they were not aware that His life was going to be sacrificed shortly, here was a further indication of this. Jesus is excusing what some of these people were looking at as waste and pointing out that it was an act of love. We can see in this situation the actions or attitudes of what are often called, "the do-gooders." In our society we have people pointing fingers at the Christian Church and claiming that we just aren't doing enough for the so called "homeless." Yet, there are many examples of providing for some of these people and how they have spurned those efforts simply because within those ranks are some who simply do not want homes or responsibilities. Therefore, they swell the ranks of the homeless, the poor and show us the truth of what God said, "For the poor shall never cease out of the land." Sure, we must do what we can in the name of Jesus Christ to feed and clothe, and house those in need. But we must also be careful that we do not join that group which was prepared to find fault with Mary's actions because such love confronts us with our coldness and indifference.

As further proof of how Jesus perceived what Mary had done He went on to say: "Verily I say unto you, 'Whosoever this Gospel shall be preached throughout the whole world, this is also that she hath done shall be spoken of as a memorial of her,'" verse 9.

From this we see that although the Cross was looming larger and larger before Him, Jesus knew that it would not end His ministry. He knew that beyond all of that there was the

message to be preached throughout the world. The "Gospel" the Good News of God had to be preached to the four corners of the earth. And where this Gospel is preached, there is the record of love which Mary gave to her Savior. It wasn't something she did out of compulsion. It was something she did out of just sheer love. Haven't we all at one time or another been confronted by this kind of love? Haven't you had someone do something for you that wasn't necessary, wasn't required, and perhaps wasn't even expected and it simply overwhelmed you?

(Illustration of boy buying slip for his mother who was "perfect;" but too small)

A small boy went to the lingerie department of a store to purchase a gift for his mother. Bashfully he ~~xxxxxxxxxx~~ told the clerk he wanted to buy a slip for his mother. She asked, "What size?" But he answered that he didn't know. So the clerk asked him to describe her --- was she fat, thin, short, tall? The boy answered, "Well, she's just about perfect." So the clerk sent him home with a size 34. A few days later the mother came to exchange the gift as it was too small. She needed a size 52.

That's the kind of love that grabs our hearts. Have you ever received a bouquet of dandelions from ~~xxxxxxx~~ one of your children or grandchildren? Those are gifts of love without strings attached. Simply the giver saying in the gift, "I love you." This is what Mary did for Jesus.

(Illustration of Salvation Army officer in India and 3 criminal lepers)

These dangerous men responded to an act of love, with love. Mary saw what probably that houseful of guests didn't see. She saw that Jesus was her Savior, the One who would set her free from sin and death. For all the rest, it was just a "Broken Vial" that should have been used for another purpose.

What do you see when you read something like this? Do you see a waste of something expensive? Or do you see the love given by Mary, and the love given by Jesus?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 19, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Ray Gamble and Nicole Merrison
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
Processional Hymn No. 268 "Jesus, Thy Blood and Righteousness"
*Ascription
*Exhortation

*Confession (In-Unison) Mighty God, by your power is
Christ raised from death to rule this world with love.
We confess that we have not believed in Him, but
fall into doubt and fear. Gladness has no home in
our hearts, and gratitude is slight. Forgive our
dread of dying, our hopelessness, and set us free for
joy in the victory of Jesus Christ who was dead but
lives, and will put down every power that hurts or
destroys, when your promised kingdom comes. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 251 "In the Cross of Christ I Glory"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Slow Down"

Scripture: Luke 22: 1-6

Sermon: "The Broken Circle"

*Invitational Hymn No. 220 "I've Found a Friend, O
Such a Friend"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Trivia or Truth:

"How many angels did Jesus say the Father would send
if Jesus asked for them?"

The beautiful flowers on the altar have been placed by
Mrs. Catherine Pflugh in memory of Roy Pflugh.

Mr. & Mrs. Darrell LaMotte will greet our members and
guests at the door this morning.

Members of the Youth Group will be Ushering today.

Nursery will be provided today by Mrs. Sandy Sheppeck.

Attendance last Sunday was 117 with 8 visitors.

Van Driver for February 26th will be Ken Draxinger.

Hospitalized: Ed Hampton in BMH.

UPCOMING DATES TO MARK ON YOUR CALENDAR:

22nd - We will be playing Volleyball with Armco from
8 to 10 P.M. If you would like to play please
let the office know or Lloyd Link.

27th - Benevolence Committee will meet at 7 P.M.

The Activities Committee would like to thank all of those
who helped in any way with the Fish Fry on Wednesday.

It was a success and the fellowship was great. We hope
you will help us again on March 15th with another.

Are you tired of offensive TV programs? During the
Lenten Season, the White Ribbon Assignment Line will
devote the Decency assignments to offensive TV programs.
Find out how you can make a difference. Call the White
Ribbon Assignment Line each week for a recorded message.
The number is 285-5125.

PROPERTY COMMITTEE meeting will be held Monday at 7 P.M.

Choir Practices this week: Youth at 6:15 and Chancel

Choir at 7:00 P.M. *THURSDAY*

EASTER EGG orders are due in today. If you have any,
please turn them in - Carol Roper. We will begin to
make them after the 26th.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 12, 1995

PRELUDE
GREETIN S/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: LUKE 22:1-6
SERMON: "THE BROKEN CIRCLE" ST. PAUL'S, BUTLER, 2/19/89
*PVVN
*BENEDICTION
*STILUDE

ALICE
KELLEN FAMILY
ETHEL - HUSB
LORD'S MEN

SCRIPTURE: LK 22:1-6; SERMON: "TH/BROKEN CIRCLE"

1/

(ILUS BOY MEET GRNDMOTHR 1ST TIME & WHE ON WRONG SIDE)

APOS JN WROTE ~~ANX~~ FIRST LETTR 1 JN 1:15-16

LUV NOT TH/WORL, NEITHR TH/THINGS THAT R IN TH/WORL.

IF ANY MAN LUV TH/WORL, TH/LUV OF TH/FATHR IS NOT IN HIM.

FOR ALL THAT IS IN TH/WORL, TH/LUST OF TH/FLESH,

AND TH/LUST OF TH/EYES, AND TH/PRIDE OF LIF, IS NOT OF TH/FATHER, BUT IS OF TH/WORL.

TRUTH OF THIS IS SEEN IN LIF OF ONE HE CHOSN AS ONE OF INNR CIRCL

THIS REV CAM 2DISCIPS AFTR FED 5M, PEO POLO 20THR SID CF SEA

WHEN HE WENT 2GET AWAY FR/THEM

THIS LAST YR OF JS MINSTRY & APOS JOHN RECORD THEZ EVENTS

JOHN 6:64-66

VS 67=JS QUEST REMAINING 12

VSS 68-69=PETER SPOKSMAN

AGIN REITERATE JS WAS MESSIAH

VS 70=THIS JS ANSER

VS 71=JN'S EDITORIAL COMENT - HE KNU TH/COMPLET STORY & CUD WRITE THIS AT LATER TIME, WH/HE DID

THEO QUESTIN=DID JS KNO HE WAS PIK DEVIL AS DISCIP??

TUK 3YRS FOR TRU CHARACTR JUDAS EMERG

WAS JUDAS MERELY INSTRUMENT G CHOZ 2PUEFIL HIS PLAN???

DON'T KNO ANSERS, BUT DO KNO JUDAS EXAMPL WAT CAN HAPN 2ANYONE

WHOS LIF IS NOT CENTERED ON GOD

WHTHR JUDAS WAS ORIG ONE 2BETRAY JS,

OR WHTHR JUDAS HAD INTENTINS GET EXTRA MONEY,

WHTHR JUDAS SUDNLY BUAM DISENCHANTED W/JS - WE DON'T KNO

TH R MOOT QUESTINS

WAT DO KNO IT TIME 4CELEBRATIN FEAST OF PASOVR & RELIG LDERS,

OF TH/JEWS WANT BRING END 2O JS MINISTRY

LUKE TELLS US IN OUR SCRIP - VS 20

VS 2=NO JUS RELCOAT JS OUTSIDE JERU 2/
 THEY INTENT ON HIS DETH & THIS WAS PROB FOR THEM
 JS POP & U NO TAK MOS POP PERSN & ARES,DISPOS OF
 THIS TUK PLANNING BCUZ IF PEO RIOT,ROME STEP IN & SQUELCH
 SO U PLAN METICULOUSLY & CAREFULLY
 VS 3=NOW LK EXPL BOUT JUDAS
 1)CE=HE IDNTFY COMPL - ISCARIC=RESIDENT OF KERIOTH
 THIS SET THIS JUDAS APART FR/ALL OTHERS
 NOTICE ALSO SATAN IDENT AS ONE CAUS JUDAS 2DO THIW
 IT IN G'S PLAN A MAN HAD TO DO THIS,BUT SATAN ENTER MAN,JS IS
 BETRAYD, & JS BY HIS DETH OVRUMS SATAN & CONQUERS DETH & SATAN
 VS 4=AFTR JUDAS HATCH PLAN 4BETRAYL, CHECK IF ENEMY INTERESTED
 VS 5=TH/ANSR - THEY MOR THAN GLAD 2DO AWAY W/TRUBL
 30PIECES SILVER=30SHEKELS - MOSAIC CODE/LAW STATES=EX 21:32
 IF TH/OX SHAL PUSH A MAIDSERV OR A MANSERV: HE SHAL GIV UN2
 THER MASTR THERTY SHEKELS OF SILVR & TH/OX SHALB STONED.
 30 pcs SILVER/30SHEKELS PRICE OF SLAV
 MODERN MONEY WE R TOLD THAT ABOUT 21:60
 SO JUDAS "LET TH/LUST OF TH/FLESH, & TH/LUST OF TH/EYES, & TH/PRID
 OF LIF ENTR HIS LIF & CROWD OUT THINGS OF GOD
 VS 6=JUDAS PROMIS HOLD UP END OF BARGAIN
 VS 6B=THIS PREVENT RIOT ROMANS WUD HAV 2SQUELCH
 STRICTLY BUSINESS FOR CASH - A LIFE IN EXCHANG FOR MONEY
 ULT OF INSULTS 2B CALLD A "JUDAS"
 KNO ANYONE NAM SON JUDAS?? - TH/REASN,BCUZ OF WAT HE DID
 LAS WK LK AT TH/BROKN VIAL - WAT JS SED WUDB MEMORIAL 2MARY
 2DAY WE LK AT TH/BROKN CIRCLE & THIS EVPLAST MEMROAIL 2JUDAS &
 HIS TREACHERY
 MARY WIL ALWAYS B REMEM 4HER LUV- JUDAS 4HIS DISHONOR
 A MEMORIAL OF LUV CONTRASTD W/A MEMORIAL OF HATED
 QUESTIN=THIS ONE TIME EVENT,CUD IT EVR HAPN AGIN???
 F' WFLS OF CH/MEMBERS & BETRAYL OF TH/LORD
 IS INNR CIRCL OF BLIEVRS,FR/JS INNR CIRCL WAS BETRAYAL
 & ENVIDID CONGREGATIN CAN HAV ITS JUDAS'S
 (ILUS GRAVESTONE IN MILFORD NEW HAMPSHIRE)
 JUDAS RESPON DETH OF JS - CH/MEMBERS CANB RESPON DESTRUCTIN,
 OF CHARACTR/REPUTATIN/OR PROGRAMS OF TH/CH IN SAME WAY
 G DESIRS CH 2B PURE & SPOTLES & WANTS HIS CIRCL 2B UNBROKN
 GOSPEL HYMN ASKS=WIL TH/CIRCL B UNBROKN BY & BY LORD,BY & BY??
 (THIS SPK OF FAMILY UNIT,BUT CH IS FAMLY UNIT AS WEL)
 G DESIRS THAT TH/CIRCL B UNBROKN,THAT NO ONE SHUD PERISH,BUT HAV
 ETERNAL LIFE
 (ILUS HELEN KELLER & ANNE SULLIVAN)
 HELEN KELLER'S CIRCL WAS BROKN UNTIL PASSD FR/THIS LIFE
 NO HUMNA ILUS CAN MAK CP OF BROKN CIRCL WH/JS HAD ZENDUR
 TH/SADNES THIS INCIDENT SHUD PROMPT OUR SUBMISIN 2HIM AS L OF
 OUR LIVS,NEVR 2KNO OUR BETRAYL OF HIM
 TH/CIRCL CAN ONLY B UNBROKN IF WE TURN OUR LIVS OVR 2HIM COMPL
 ALL THAT HE ASKS IS TO ENTER OUR HARTS & LIVS 2DAY

(Ilus boy meet grmothr 1st time)
 GRANDMA,U WCNT B HERE ONE WK B4 YOU'LL FIND U R
 ON TH/WRONG SIDE
 1 Jn 1:15-16
 Jn 6:64-71
 Ex 21:32=IF TH/OX SHAL PUSH A MANSERV OR A MAID-
 SERV:HE SHAL GIV ~~TMXRYMXEXR~~ UNTO THER MASTR 30
 SHEKELS OF SILVR,& TH/OX SHALB STONED
 30 pcs=\$21.60 = 1 Jn 1:16
 cp-Mary & Judas
 "Is it I Lord?
 (Ilus gravestone New Milford,N. Hamp)
 Hymn=WILL TH/CIRCL B UNBROKN BY & BY L,BY & BY?
 (Ilus Helen Keller/Anne Sullivan 49yrs)
 Helen sed afr Anne Deth:
 I PRAY 4 STRNGTH 2ENDUR TH/SILENT DARKNES UNTIL
 SHE SMILES ON ME AGIN.

"The Broken Circle"

Scripture: Luke 22:1-6

(Ilus boy meet granmothr 4 1st time 7 she on "Wrong Side")

Apos Jn writ letr & instructins 2 th/erly Ch pen word=1 Jn 1:15F

Th/truth this seen in lif one th/men Js cho 2B part innr circle

this rev cam 2discips shortly aftr Js had fed 5M & th/peopl

folo 2 othr side sea wher He gon 2get way fr/crowds

Judas was in las yr Js minstry & Jn record thez even Jn 6:64F

It was Petr then spk 4them made statmen they knu Js was Mesiah

& th/One who gav them G's truth

vs 71A=Js gav His answer

vs 71B=~~xxxxx~~ Jn add editorial coment 2this

It tuk bout 3yrs 4 th/tru charactr Judas 2emerg 4evrone 2G

therR all sorta theo arguments bout whthr Js knu who He pik;

whthr Judas part G's orig plan 2delivr Js 4executin,etc.

but put all thez asid th/exampl Judas is wat can hpn 2 anyon

ixf whos lif is not centred on G

So whthr Jud was orig one 2 betray Js,or whthr Jud had intntins

get extra money,or whthr Jud sudnly Bcam disenchant w/Js R moot

questins

Wat we do kno is it was time 4 celbratin Feast Passovr & relig

ldrs of Jews want 2bring end 2 Js minstry

vs 2=point this out

they didnt want relocat Js outsid Jeru wher they had no control

ovr peo relig lif so they intent on stop Him once 4all

this ment He had 2B put 2deth,but this pose prob

Js was very pop w/peo & U jus do not tak mos pop personalty

arest Him, & dispo of Him

This had 2B pland Bcuz peo cud start riot & then Romans in-

terven & punish/kil thoz responsbl

No,U had 2plan mticululslly & carefully

So Lk explain by saysVs 3

N)ce,Lk identfy Him completly=This was Jud ISC,one of 12

Jud was mov by Satn 2do this & thus it in G's etnl plan that

Satn himself actuly brot bout his own dwnfal by him tak part

in plot agin Js Xp

It was thru Js deth,that Js conqur Satan & deth

Aftr Jud Bgan hatch plan 4watevr reasn,Lk say=Vs 4

& then it no surp we read=Vs 5

th/relig authrotyz wer mor than glad 2hav this offr mad 2them

so they mad agreem & gav Jud mony 4this deed

30pcs silvr/30shekels Jud mad bargin betray Js

Ex 21F32=law state this was price of slave & in mod=\$21.60

So Js was 2B betray 4paltry sum of mony & thus C Jud was let=

LUST OF TH/FLESH & TH/LUST OF TH/EYES,&TH/PRIDE OF LIF entr in2

his lif & crowd out th/things of G

Lk conclud this portin Scrip w/words=Vs 6

Jud mad prom wud handl his part bargin,but notice=~~xxxxxx~~

this betrayal wud tak place=Vs 6B

this wudB dun privatly,away fr/crowd so ther no uprise/riot

strictly busnes 4 cash

it is here in th/history of th/worl that phras was born that bin

hs jawn thru ages

th/ult insult 2B hurl at anyone is 2B calld=A JUDAS

hav evr kno anyone named Judas? I havnt & reasn Bcuz wat dun

Pres Roos sed wat Japnes did Perl Harbr wud liv in Infamy,but

wat Judas did far outstrips wat any natin,peo ever did in histry

Las wk talk of Broken Vial wh/Js sed wud liv as Mem to Mary,

this wk lk Broken Circle wh/evr1st mem 2 trwachry Judas

Mary wil always B remem 4her luv=Jud wail alwayB remem 4his

dishonor

A mem of luv contras w/mem of hatred

We mayB tempt say this unfortunat inciden record in Scrip & has

nevr bin repeatd,

but lk circumstans this event:

Js had suround self w/innr circl trustd men,He Bliev cud rely &

trust 2 th/very end,

but therone w/in grp who pruv unworthy that luv/trust

evr cong whthr lik it or not has w/in it thoz who eithr hav

bin or R potentil Judas's

may evn B thoz who hav bin or R part of th/innr circl,only 2

betray that trust

& wen that Circl is brokn by thoz Judas's,it is always Bcuz t

that partic Judas knu wat was suposedly best 4 th/Ch

We need examin selvs & quest as Discips did wen Js anounc one

them wud betray Him,=Lord,Is It I?

(Ilus gravestone in ,ilford, New Hamp)

Judas was responsbl 4 deth of Js;Ch memrs canB responsbl 4 the

de juctin of th/charactr/reputatin,or programs of th/ch in much

same way

G wants/desirs His Ch 2B pure & spotles,but He also wants the

Circle 2B Unbroken

Old Gospel Hymn=WIL TH/CIRCL B UNBROKN,BY & BY L,BY AND BY?

Quest pertains 2 famly unit & wil all B 2gethr in hvn,but we

need ask sam quest of Ch famly 2 wh/we Blong

G desires that circl 2B unbrokn,& that no one shud perish,but

hav everlasting life

(Ilus Helen Keller & Anne Sullivan)

Helen Keller's circl was brokn until she passd fr/this lif

But no human cp can mak th/ilus wat Js had 2endur

th/sadnes of this inciden shud prompt our submisin 2Him & we

shud claim Him as L of our livs nevr 2kno our betrayl of Him

Th/Circle can only B unbrokn if we turn our livs ovr 2 Him

completly

All He asks is 2enter our harts/livs this day.

"The Broken Circle"

Scripture: Luke 22:1-6

(Illustration of boy meeting grandmother first time, "On wrong side")

A little boy met his grandmother for the first time when she visited from out of state. He asked, "What makes you my grandmother?" She replied, "My dear, you have two grandmothers -- one on your mother's side and one on your father's side. I am your grandmother on your father's side."

The little boy thought about that for a moment, and then he said, "Grandma, you won't be here a week before you'll find out you're on the wrong side."

The Apostle John writing ~~fx~~ instructions to the early Church, penned the words in his first letter, chapter 1, beginning with the 15th verse, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." verses 15-16.

The truth of this is seen in the life of one of the ~~xxx~~ men Jesus had chosen to be one of His inner circle.

This revelation came to the Disciples shortly after Jesus had fed the 5000, and the people had followed Him to the other side of the Sea where He had gone to get away from the crowds. This was in the last year of Jesus' ministry and it was John who recorded ~~xxxx~~ these events.

Jesus speaking to the people who had gathered, said to them as we read in John 6, verse 64, "But there are some of you who believe not." For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, "Therefore, said I unto you, that no man can come unto Me, except it were given him of My Father." From that time many of His disciples went back, and walked no more with Him." verses 64-66.

It was Peter who then, speaking for them made the statement that they knew that Jesus was the Messiah and the One who gave them God's truth. But Jesus answered this by saying, "Have not I chosen you twelve, and one of you is a devil?" verse 71.

John then adds his editorial comment because he knew the completed story and he writes, "He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." verse 71.

It took about 3 years for the true character of Judas to emerge for everyone to see. There are all sorts of theological arguments as to whether Jesus knew He was picking a devil to be one of His disciples; or whether Judas was part of God's original plan to be the one to deliver Jesus up for execution. But putting all of those arguments aside, the example of Judas is what can happen to anyone whose life is not centered on God. So whether Judas was the original one to betray Jesus; or whether Judas ~~xxxxxx~~ had intentions of getting some extra money; or whether Judas suddenly became disenchanted with Jesus are moot questions as well. What we do know is that it was time for the celebration of the Feast of the Passover and the religious leaders of the Jews wanted to bring an end to Jesus' ministry. Luke tells us, (read verse 2). They didn't just want to relocate Jesus to preach outside of Jerusalem where they had or wanted control of the religious life of the people. They were intent on stopping Him once and for all and that meant the death penalty for Him. But this posed a problem. Jesus was very popular and you just do not take the most popular ~~xxxxxx~~ and exciting personality and arrest Him and dispose of Him. This had to be planned because the people would have possibly started a riot and the Romans would have quickly stepped in and punished those responsible for causing the riot. No, you had to plan this meticulously and carefully. So Luke then explains this situation by stating,

"Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve," verse 3.

Notice, Luke identifies him completely. This is Judas who was called "Iscariot," and he was one of the 12 disciples. Judas was moved by Satan to do this. So it is in God's eternal plan that Satan is ~~is~~ actually bringing about his own downfall by having Judas take part in the plot against Jesus Christ. It was through His death that Jesus conquered Satan and death.

After Judas began to hatch his plan for whatever reason, Luke says, (Read verse 4). And of course it is not a surprise that we read, (read verse 5). The religious authorities were more than glad to have this offer made to them, so they made an agreement and gave Judas money for this deed. It is for 30 pieces of silver, or 30 shekels that Judas made a bargain to betray Jesus. In the Mosaic Law as put forth in Exodus 21:32, the Law read, "If the ox shall push a manservant or a miadservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned."

In other words, thirty pieces of silver, or thirty shekels was the price of a slave and in modern money we are told that amounted to about \$21.60. So we can see that Jesus was to be betrayed for a paltry sum of money. So it is easy to see that Judas was letting the "Lust of the flesh, and the lust of the eyes, and the pride of life," enter into his life and crowd out the things of God. Luke concludes this portion of Scripture with the words, (read verse 6). Judas made a promise that he would handle his part of the bargain. But the agreement was that this betrayal would take place, "In the absence of the ~~crowd~~ multitude," verse 6B.

This would be done privately away from the crowd so there would not be a riot which the Romans would have to squelch. Strictly business for cash. It is here in the history of the world that a phrase was born that has been handed down through the ages. The ultimate of insults to be hurled at anyone is to be called, "A Judas." Have you ever known anyone who named their son "Judas?" I haven't and the reason is because of what this man did. President Roosevelt stated that what the Japanese did at Pearl Harbor would ^{BE} a remembrance of infamy. But what Judas did far outstrips anything that the Japanese did there, or that any other nation or people has ever done in history.

Last week we talked of "The Broken Vial," which Jesus said would be an everlasting memorial to Mary. This week we are looking at "The Broken Circle," which is an everlasting memorial to the treachery of Judas. Mary will always be remembered for her love. Judas will always be remembered for his dishonor. A memorial of love contrasted with a memorial of hatred. We may be tempted to say that this is just an unfortunate incident reported in Scripture and has never been repeated. But look at the circumstances of this event. Jesus had surrounded Himself with an inner circle of men He believed He could trust and rely on to the very end. But there was one within that group who proved unworthy of His love and trust. Every congregation, whether we like it or not, has within it those who either have been or who are potential "Judas's." Those who perhaps have been a part of the inner circle, only to betray that trust. And when that circle is broken by those Judas's it is always because that particular "Judas" knew what was supposedly "best" for the church. We need to examine ourselves and question as the disciples did when Jesus announced that one of them would

betray Him, "Is it I, Lord?" Am I guilty of betraying my Lord?

(Illustration of gravestone in Milford, New Hampshire)

On a gravestone in Milford, New Hampshire is the charge that a certain church had murdered one of its members by gossip and fake accusations. After her name and the date of her death in 1833 these words were inscribed:

At age 33, she was accused of lying in church meeting by the pastor and a deacon, (their names are given), was condemned by the church unheard. She was reduced to poverty."

At this point the inscription stated that the church closed the matter to all discussion. The message on the marker concluded, "The intentional and malicious destruction of her character and happiness as above described, destroyed her life. Her last words on the subject were, 'Tell the truth and this iniquity will come out.'"

Judas was responsible for the death of Jesus. Church members can be responsible for the destruction of the character or reputation, or programs of the church in much the same way. God wants and desires His Church to be pure and spotless. But He also wants the circle to be unbroken. An old Gospel hymn raises this question and asks, "Will the circle be unbroken by and by Lord, by and by ~~Lord~~?" The question pertains to the family unit and whether each of them will be in heaven together as an unbroken circle. But it also pertains to the church family to which we belong. God desires that circle to be unbroken and that, "no one should perish, but have eternal life."

(Illustration of Hellen Keeler and Anne Sullivan)

I'm sure that all of us have heard of Helen Keller the woman who became world renowned without sight or sound. But Helen Keller had another self- another half.

Her name was Anne Sullivan. She was born in Massachusetts in poverty and half-blind.

Her mother died and she went to the poor house. A brilliant operation restored her sight and she determined to help the blind. Anne Sullivan was hired to work with Helen Keeler who could not see, speak, or hear. In two weeks Anne Sullivan taught her thirty words. Under Anne's system Hellen Keller rose to renown. Teacher and pupil remained inseparable for 49 years. But then Anne became blind and it was Helen who taught her how to overcome that handicap. She schooled her former teacher as she had been schooled.

Then Anne Sullivan died, leaving Helen Keller alone in this world. It was then that Helen said, "I pray for strength to endure the silent dark until she smiles upon me again!"

Helen Keller's circle was broken until she passed from this life. But no human illustration can make the comparison of "The Broken Circle" which our Savior had to endure. The sadness of this incident should prompt our submission to Him and claim Him as Lord of our lives, never to know our betrayal of Him. The Circle can only be unbroken if we turn our lives over to Him completely. All that He asks is to enter our hearts and lives this day.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 26, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Nicole Merrison and Ray Gamble

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 238 "Jesus Shall Reign Where'er
the Sun"

*Ascription

*Exhortation

*Confession (In Unison) Eternal God, in Jesus Christ you
entered Jerusalem to die for our sins. We confess
we have not hailed you as King, or gone before you in
the world with praise. From brief faith that fades,
from enthusiasms that fizzle out, from hopes we
parade but do not pursue, have mercy upon us.
Forgive us God; and give us such trust in your power
that, in every city, we may live for justice and tell
of your lovingkindness; for the sake of our Savior,
the Lord Jesus Christ. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 230 "His Name Is Wonderful"

Call to Prayer: Pastor - The Lord be with you

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "A Canon of Praise"

Scripture: Mark 14: 27-31

Sermon: "The Broken Vows"

*Invitation: Hymn No. 224 "If That Isn't Love"

*Closing Chimes

*Benediction

*Postlude

*Congregation Standing

Trivia or Truth:

"Why could Judas' thirty pieces of silver not be
put in the Temple treasury?"

The beautiful flowers on the altar have been placed by
Lori and Diane Zavacky in memory of Doris Zavacky.

Mr. Chris Andrews will greet our members and guests at
the door this morning.

Serving as Ushers today are Dick Dally, Don Kingsley,
Dick Mangel and Donley Martin.

Nursery will be provided today by Kelly Mangel and
Lori Weisenstein.

Attendance last Sunday was 130 with 17 visitors.

Van Driver for March 5th will be Bill Snyder.

Dick Dally and Bob Weisenstein will be visiting the
hospital this week.

Hospitalized: *HARRY DAWG? MARLEEN DAKSON*

UPCOMING DATES TO REMEMBER:

Monday at 7 P.M. the Benevolence Committee will meet.

Tuesday at 7 P.M. a Crime Watch meeting is set to meet
here at the church. This is to co-ordinate
a program for the south side.

Wednesday at 7 P.M. the Church Council will meet.

Immediately following the service today the Youth Group
will be holding a Soup & Sandwich Luncheon in the hall.
You are all invited to stay and enjoy some good homemade
soups and good fellowship.

After church today and during the luncheon the Activities
Committee will hold a brief meeting.

Palm Sunday is not that far away. We will be taking new
members into the church that Sunday. If you or someone
you know may be interested in joining, please see that
the Pastor or the office has the information.

FISH FRY number 2 will be held on March 15th. Mark your
calendars and please volunteer to help us out by work,
or baking cakes and pies. Please let one of the
Activity Committee members know.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

NOW NOTICE WAT TAK PLAC AFTR JS ARESTD
VS 50=ALL OF THEM FLED & THIS INCLUD PETER
VS 54=PETER SUMONUP COURAG & GO HOUH HI PRIEST
JS ABUSED & ILL/TREATED AT HANDS RELIGUS AUTHORTYS & PETER WAIT
& WATCH OUTSIDE

VSS 65-68=THATS ONCE
VSS 69-70=THATS TWICE
VSS 70B-71=THATS THREE TIMES HE HAS DENIED JS
VS 72=PETER RECALLS WAT JS HAD SED & HE WEPT BITTERLY
HOW OFT WE QUIK DECLAR STAND 4SUMTH/SUMONE/CERTIN CAUS
WEN THINGS GET STIKY WE QUIK 2BAKDNW - HUMAN NATUR
HAPPNS 2ALL OF US

P WRIT 1 COR 10:12

LET HIM THAT THINKETH HE STANDETH, TAK HEED LEST HE FALL
PETER'S MISTAKE - VS 31-I WILL NOT DENY THEE
EQUIV OF "NEVER" NEVER SAY "NEVER" TO GOD
READ ROMANS CHAPTER 7 IF U WANT TO SEE YOURSELF IN TH/BIBLE
THER P SAYS=TH/VERY THING I DONT WANT 2DO IS WAT I DO
WE CAN ALL SAY THIS,BCUZ WE HAV ALL DUN IT & CONTINU 2DO IT
FR/TIME TO TIME

NO MATTR HOW SPIRITUL WE R, THIS APPLIES TO EACH OF US

ALL OF US R LIK PETER WE VOW TO DO SUMTH,HAV BEST OF INTNETINS,
BUT WE END UP BRKING THOZ VOWS

PETER SED WUD STAND FOR JS EVN IF IT MENT HIS DETH,
WEN HAD OP 2STAND & B COUNTD,TH/VOWS HE TUK WER BROKN
(ILUS ALEXANDER TH/GRT & SOLDIERS WALK OFF CLIF)

HOW COMITED R WE 2TH/CAUS OF JS XP???

WEN WE JOINED HIS CH WE TUK VOWS 2LUV & SERV HIM

HOW R WE DOING??

JS KNOWS OUR HUMANNES THAT WE CAN SAY "I'LL NEVER LEAVE U OR

4 UR CAUS, & THEN DO JUS TH/OPOSIT

& HE CAN & WIL 4GIV OUR DESERTIN OF HIM

THIS MORN HE CALLS US AGIN 2HIS SIDE

HE IS GIV US TH/OP 2MEND OUR BROKN VOWS

WIL WE ANSR HIS CAL & RECOMMIT OUR LIVS 2HIM???

SCRIP: MK 14:27-31; SERM: TH/BROKEN VOWS"

(ILUS GOVT INSPECTOR, FARMER & HIS BULL)

SELF/IMPORTANCE & CONFIDENCE

PETER: TRANSEIG OF JS ON MT & WANT BILD BOOTHES =KS,ELIJ, MOSES

~~XXXXXXXXXXXXXX~~

DECLAR JS IS TH/XP, TH/SON OF TH/LIVING GOD

VSS 74-8 OFFEND IN GRK - SCANDALIZO - ENG WORD SCANDAL

2OFFEND

2FALL OVER OBSTACLE

FALL INTO TRAP,

IMPALED ON A STAKE - DAWN ON PETER WORDS OF JS

VS 29=~~XXXXXXXXXXXX~~ PETER VOWS HIS ALLEGIANCE -OVR CONFIDENCE

VS 30=DAY =NEW DAY BGIN 6 PM - SUNDOWN 12hrs DAY/NITE

BGIN COUNT AT SUNUP

JS SAY W/IN THIS 12HR PERIOD U WIL DENY ME 3TIME

VS 31=VOWS EVEN STRONGER & ALSO TH/OTHERS

VSS 32-36=TH/AGONY OF JS

VS 37=NOTICE WHO IS POINTD OUT FIRST

TH/ONE PROCLAIM JS AS XP - ~~XXXXXXXXXXXXXX~~TH/ONE WHO

PROCLAIM NO WUD DENY JS, GUD OLD PETER - TH/ROCK

BUT ALSO THER OTHR TWO,THEZ TH/BIG THREE OF TH/DISCIPS

VSS 38-42=TWICE MOR HE PRAYS & TWIC MOR THEY SLEPT

VSS 43-47=PETER IS IDENT AS ONE CUT OFF EAR - GUD OLD SELF-CONF

PETER

(Ilus sweeper salesman & eating dirt)

Gr=SCANDALIZO

2 offend

2 fall ovr obstacle

fall in2 trap

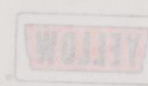
2 mpaled on a stake

Vss 31-36

vs 37

vss 38-41

vss 43-47



COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 10, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: MARK 14:27-31
SERMON: "THE BROKEN VOWS" - ST. PAUL'S, BUTLER 2/26/89

-hymn
-benediction
-conclude

HELEN

SHERRY

vss 69-70A

vss 70B-71

vs 72

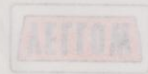
E 10:12

WHERE⁴ LET HIM THAT THINKETH HE STANDETH TAKE
HEED LEST HE FALL

vs 31=I WILL NOT DENY THEE

NEVER - Romans chap 7

(Ilus Alex Grt & soldiers march off cliff)



Scripture: Mark 14:27-31
 (Ilus sweeper salesman & he will eat dirt not pickd up)
 Th/moral of story 2fold=1st mak sur U hav facts corect
 2nd=dont mak extravagant claims unles wil 2bak them up
 It Petr who alway had redy respons 4watevr ocasin was
 I) who saw Js walk on watr & step out boat 2walk 2 Him
 " w/Jam,Jn saw Js tranfigur & say mak booths=Moses,Elijah
 " who sed=Thou Art Th/Xp
 " who play prom rol las hrs Js lif
 Mt/Mk say Js had specil talk w/Petr afr lef Mppr Rm
 Ik,Jn say conversatin tak plac Uppr Rm
 no matrr,but prob in Uppr Rm & matrr sum no remem exac sequer
 vss 27-28=Gr word here=SCANDALIZO & ~~xxxxx~~ get Eng=SCANDAL
 it mean=2B ofend,but specif=2fal ovr obstacl,fal in2 trap,
 or ~~xi~~ B B impald on a stak
 & 4 Petr this mus hav cum 2mind afr fac of Js deth
 vs 29=Petr say tho othrs tunr agin Him,he nevr wil
 lik swepr salesman-if no pikup I'll eat it,& Petr mak this ex-
 travgant boast
 vs 30=Jewish day Bgan sundwn=6PM & Js use term Day,Bcuz wer in2
 nu day
 But He knu wudB lng ordeal He face wel in2 nite & amend wording
 2say=No,not jus this day,but in this very nite U wil deny Me
 Vs 31=Petr no C self as B one 2deny Js
 Petr & othr discips all say=No Way,I'd rather dy 1st than turn
 agin U
 Here extravagant claim agin & intrest 2C wat ranspir
 vss 32-36 & then we read Vs 37
 Who pt out 1st this vs? Petr
 It was Petr th/one who sed=he wud rather dy 1st than betray Js
 v 38-41=Here was Big 3 of discips & chief among them=Petr
 All of them asleep whil ther Lord agoniz ovr His fate
 vss 43-47=Th/discip cut off ear identfy as Petr
 gud old extravagant Petr
 then notic wat tuk place afr Js ares as Mk relat vs 50
 All them fled & ran fr/scen & that includ Petr
 at saf distanc watch proceeds & knu wat tuk plac
 afr Petr screwup courag work way 2Hi pr hom & read=Vss 66-68
 thats Once
 Vss 69-70A - Thats Twice
 Vss 70B-71 - Thats Thrice
 vs 72Petr recal extrav boast made nevr turn agin Js & he wept
 It mus bin Petr com fac 2 fac w/realty of word=Offend
 Knu Js was B condemn 2deth & that wudB on Rom cross & as that
 shado of cross loom B4 him,Petr knu Ofend ments=2B impal on
 stake
 He had declar he nevr ofend/deny & he had faild Js
 He had brokn his vows & th/very thing he wudnt do,he did &
 he wept bitterly xxx

How oft we quik 2declar we R wil 2stanup 4cert persn or caus?
 & wen thing get stiky how quik we R 2 bak dw
 it hagn 2all us
 Apos P wrot ~~Rm~~ 1 Cor 10:12=WHER4 LT HIM THAT THINKETH HE STANDTE
 TAK HEED LEST HE FALL
 F say wen we R at our cockiest best,wen we think we hav it
 a 2gethr we betr B carefl Bcuz we rid 4fal
 visibl mistak Petr made was in one statmen he made
 vs 31 he stat=I WIL NOT DENY THEE
 he say our equiv of Nevr
 hav U evr use word=Nevr & fnd U cudnt liv up 2 Ur NEVER?
 G has way of mak us eat our words sumtimes & th/word=NEVR shud
 NEVR B used wen we R declar ~~we~~ R go 2do or not do sumthin
 It Apos P agin who wrot bout this & if U really want 2C Urself
 in th/Bibl,read 7th chap Rom
 Th/very thing I no want 2do is wat I do he wrot & that descripti
 fir ea us no matrr how sp we may think we R
 Petr is clasic exampl of one who tuk th/vows of B ~~xxxxxx~~ the
 Lord's man evn if it ment his deth
 Yet,wen he had op 2stan & B countd th/vows he tuk wer broken
 (Ilus Alex Grt & soldiers march off cliff 4 him)
 How comitd R U 2 th/caus of Js Xp?
 Hav U takn vow lik Petr 2stan w/Him & 4 Him in Ur lif?
 We all did wen we joind th/Ch
 Can He expec us 2giv our all 4 Him?
 He shud,Bcuz He gav His all 4us
 But Js kno our weaknes,our hummes & that we can say I'll nevr
 desert U or deny U, & then do jus that
 But this morn He cal us once agin 2 His side
 He giv us oprtunty 2 mend our BROKEN VOWS
 Wil U ansr His cal & acpt His invitatin 2 recomit Ur lif 2 Him?

"The Broken Vows"

Scripture: Mark 14:27-31

(Illustration of sweeper salesman and house with no electricity)

A sweeper salesman was traveling in a remote rural area, (probably Sarver), and he knocked on the door of a farmhouse. When the farmer's wife opened the door he walked in and dumped a bag of dirt on the floor. "Now," boasted the salesman, 'I'll make a deal with you. If this super duper, most powerful sweeper ever made doesn't pick up every bit of this dirt, I'll eat what's left.'" The farmer's wife went out to the kitchen and when she returned she ~~xxxxxx~~ said, "Here's a spoon, we don't have electricity."

The moral of the story is probably twofold. First, make sure you have all the facts correct. And second, don't make extravagant claims unless you are willing to back them up. It was Peter, who always had a ready response for whatever the occasion was. It was Peter who seeing Jesus walking on the sea stepped out of the boat to walk over to Him; it was Peter who along with James and John was taken up into the mountain and who witnessed the Transfiguration of Christ and told Him that booths would be erected for Jesus, Elijah and Moses there; it was Peter who declared that Jesus was the Christ; and it was Peter who played such a prominent role in the last hours of Jesus' life.

In the Gospels of Matthew and Mark it is recorded that Jesus had a special little talk with Peter after they had left the Upper Room. But in Luke and John this conversation is recorded as taking place ~~xxxxxx~~ at the table. It really doesn't matter where or when it took place and the difference is simply due to a difference of remembrance of the chronological sequence of events. It probably did take place at the table since Jesus must have been deep in thought about what was to take place and He went directly to the garden to pray.

But Mark tells us, (Read verse 27 and 28). The Greek word Jesus used here is SCANDALIZO from which we get our English word "Scandal." It meant to be offended, but specifically it means "To fall over and obstacle" "fall into a trap," or be "impaled on a stake." And it was after the fact that a realization must have dawned upon one of these disciples more than any of the others and that disciple was Peter. It was Peter. In this portion of Scripture it is Peter who says, "Although all shall be offended, yet will not I," verse 28.

Peter says that although every one else may turn against Jesus, he never will. Like the sweeper salesman, "If it doesn't pick up the dirt, I'll eat it," so Peter is making the extravagant boast.

"And Jesus saith unto him, 'Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.'"

The Jewish day began at sundown, at 6:00 P.M. and so Jesus uses the term ~~xxxxx~~ "Day," because they were into the new day, Friday, but He knew that it was going to be a long ordeal that He would face well into the night and so He amends the wording to say, "No, not just in this day, but, this VERY night, you will deny Me."

And again it was Peter who could not visualize himself as being one to deny Jesus and we read, "But he spake the more vehemently, 'If I should die with thee, I will not deny thee in any wise.' Likewise also said they all." verse 31.

Peter and all the disciples, but especially Peter is saying, "No way!. I'd rather die first than turn against you." Here was the extravagant claim again and it is interesting to see

what transpired.

So it is that we read, (Read verses 32 to 36). And then we read, (Read verse 37). Who is pointed out first in this verse? Peter! Peter, the one who said he would die first rather than betray Jesus. So we read on, (Read verses 38 to 41). Here were the big three of the disciples and chief among them Peter and all of them are sound asleep while their Lord is agonizing over His fate.

So we read on, (Read verses 43 through 47). The disciple who cut off the ear of the servant is identified as Peter. Good old extravagant Peter.

But then notice what took place after Jesus was arrested as Mark relates in the 50th verse, (Read this verse). ALL of them fled and ran from the scene and that includes Peter.

But from a safe distance they must have watched the proceedings and knew what was going to take place. And Peter summoning up his courage, worked his way to the home of the High Priest. Mark tells us, (Read verses 66 through 68). That's once! (Read verses 69 to 70A). That's twice! (Read verses 70B through 71). That's three times! (Read verse 72). Now Peter recalled his extravagant boast that he would never turn against Jesus and he wept bitterly as Matthew and Luke explain it. It may have been at this point that Peter came face to face with the full definition of the word "Offend." He knew that Jesus was going to be tried by the Romans and the Jews were declaring He was worthy of death. He knew the execution of a criminal was on a Roman cross and the shadow of that cross loomed before him and to be offended was to be impaled on a stake." All of this was taking place and here he was the one who declared that even if everyone else failed Him, Peter knew that he wouldn't. But the vows he had made were now broken. The very thing he said he wouldn't do, he did. And he wept bitterly.

How often are we quick to declare that we are willing to stand up for a certain person, or a certain cause? And when things get a little sticky, how quick we are to back down. It happens to all of us. It was the Apostle Paul who wisely wrote in his letter to the church in Corinth chapter 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall." He was saying that when we are at our cockiest best, when we think we have it all together, we better be careful because we are riding for a fall. The visible mistake that Peter made was in one statement he made. In the 31st verse he states, "I will not deny Thee." He is saying the equivalent of our word "Never." Have you ever used the word "never" and found out that you couldn't live up to your "never?" God has a way of making us eat our words sometimes and the word "never" should "never" be used when we are declaring that we are going to do or not do something. It was the Apostle Paul again who wrote about this and if you really want to see yourself in the Bible, read the 7th chapter of Paul's letter to the Romans. "The very thing I don't want to do is what I do," is what he writes. And that description fits each one of us no matter how spiritual we may think we are.

Peter is the classic example of one who took the vows of being the Lord's man even if it meant his death. Yet, when he had the opportunity to stand up and be counted, the vows he had taken were broken.

(Illustration of Alexander the Great's soldiers walking off cliff on his command)
How committed are you to the cause of Jesus Christ? Have you taken a vow like Peter to stand with Him and for Him in your life when you joined His Church? When we joined His Church, we all took this vow. Can He expect us to give our all for Him? He does expect that. But He knows our humanness, that we can say, "I'll never ~~xxxxxxx~~ desert yYou or forsake Your cause," and then do just the opposite. But this morning He is calling us once again to His side. He is giving us the opportunity to mend our "Broken Vows." Will you answer His call and accept His invitation to recommit your life to Him?

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 5, 1989

Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Tommy Vensel and Mike Brinker

++++++
ORDER OF WORSHIP 11:00 A.M.

Prelude "O Master, Let Me Walk With Thee"
Chiming of the Hour

Announcements
Congregational Greeting
Joys

Prayer Requests

*Processional Hymn No. 244 "Jesus! What a Friend
for Sinners"

*Ascription

*Exhortation

*Confession (In Unison) O God, you know how we are exposed
to the world's temptations, but you also know that we
would like to be righteous. Grant us the strength to
follow our Master down the road of discipleship, even
though we know we shall surely meet the cross at the
end of that road. Forgive us for all sin that prevents
us from following Him rightly, through the same Jesus
Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 254 "Near the Cross"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory "Prayer in The Chapel"

*Doxology - page 382

Anthem: "Love Was When"

Scripture: John 19: 25-27

Sermon: "The Broken Relationship"

*Invitational Hymn 260 "And Can It Be That I Should Gain?"

*Closing Chimes

*Benediction

*Postlude "Pomposo"

++++++ *Congregation Standing ++++++

Trivia or Truth:

"With what three items did Pilate's soldiers
adorn Jesus in order to mock Him?"

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Dick Mangel in memory of Jimmy Stewart.
Mrs. Emogene Massey will greet our members and guests at
the door this morning.

Serving as Ushers today are Marty Henry, John Snow,
Jeff Snyder and Walter Hollefreund.

Nursery will be provided today by Mrs. Sue Davis.

Attendance last Sunday was 102 with 7 visitors.

Van Driver for March 12 will be Dick Mangel.

Dick Mangel and Paul Riemer will be visiting the
hospital this week.

Hospitalized: Florence MacKinney, Ed Hampton and
Mrs. James Clark in BMH.

UPCOMING ACTIVITIES THIS WEEK:

-Mary Prugh meeting at noon on Monday, remember to bring
your "brown bag" lunch. Beverage will be provided.

-Property Committee meeting at 7 P.M. on Monday

-Activities Committee members will be working on the
Easter Eggs starting about 6:00

PALM SUNDAY - March 19th we will be taking new members into
the church. If you or anyone you know is interested in
joining, please let the Pastor know, or drop a note in
the offering plate with your information on it.

FISH FRY #2 will be held on March 15th from 4 to 7 P.M.

We need your help and some donations of pies and cakes.

If you can donate such, please see Helen or Phyllis.

We are looking for a few more Youth to be a part of the
Youth Choir. We cannot expect just the same few to do
the work of the entire youth group. Please come out on
Thursday evenings at 6:15 and join in serving the Lord.

As you may have read in the Newsletter. We will be making
a new pictorial directory for the church. We are in
need of 3 volunteers that would like to help out. On
March 14th at 1 P.M. we will be holding a meeting about
this with the company consultant. Please volunteer and
help make this a great effort for the church.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SINGAPORE, PA. - XXXXXXXXXXXXXXXX
MARCH 26, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

MEETING 7:00 WED

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: JOHN 19-25-27
SERMON: "THE BROKEN RELATIONSHIP" - ST. PAUL'S, BUTLER 3/5/89
*HYMN
*BENEDICTION
*POSTLUDE

CASEY - TURK Sunday

UNUSUAL - PBC

SHERRY - CHERO

SCRIP: JN 19:25-27; Serm: TH/BROKN RELATSHIP"

SINCE DON'T HAV CH SEVRL TIMES WK, IMPOSIBL FOLLO STRICT CHRON
ORDER

P. SUN CUMS 1ST, THEN LAST SU PER, THEN AREST/TRIAL/CRUCIFIXION
IN ORDER 2KEEP P SUN & EASTER AT PROPR TIME MUS DEVIATE FROM
CHRON ORDER NEX TWO WKS

LA. AK LK AT DESERTIN OF PETER & DISCIPS

2DAY LK AT NOTHR BROKN PERSONAL RELATIONSHIP

IT WARM SPRING DAY IN APRIL, SUN HAD BIN SHIN & NOW BGIN GRO DRK
THIS UNUSUL AT NOON

YNG WOMN STAN ON THIS HIL OUTSID JERUL & GAZUP AT YNG MAN HANG
ON CROS DYING

AS STUDY PAIN WRAK FACE THOT BAK OVR 33 SHORT YRS HIS LIF

IN THAT TIM KNU HE NO LIV NORML LIF, YET WHO WUD THOT CUM THIS??

SHE KNU HE NO DO ANYTH DESERV DEATH & 4ALL HE DUN 4PEO, WASN'T

IT IRONIC ONLY SMAL HANDFUL HERE AT END???

WHAT WAS MARY & THEZ OTHR PEO THINK DURING FINAL HRS/MIN LIF???

VS 25A MARY HIS MOTHN, BORE HIM MIRAC AS TOL BIRTH NARTIVS

PROB THOT BAK 2HIS BIRTH & RECAL ACLAIM AS SAVIOR TH/XP

THOT BAK 8DAYS AFTR BIRTH, TUK TEMP JERU & DEDICATE HIM

FR/HILSID NOW STAN LK 2WARD JERU CUD C TEMP STAN AS REMINDR

AS ENTR TEMP AGED MAN SIMEON GRET HER, TUK CHILD & BLES B4 GOD

ALSO BLES MARY/JOS

LK 2:34-35 AT TIME WORDS HAV NO EFEC/IMPAC HER LIF, BUT NOW STAN

B4 CROS & CAM BAK FUL FORCE

READ VERSE 35 AGAIN

NOT ONLY SOUL PIERCE BUT HART AS WATCH SON'S LIF SLOWLY EBB

FR/HIS BODY, & CUDNT HURT MOR IF SUMONE STAB HER

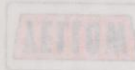
JS NAME THEM SONS OF THUNDER BCUZ ANGRY YNG MEN
 SALEME CUM JS RECORD ~~MT 20~~ASK SO NS SIT RT/LEF HAND JS IN KINGDOM
 JS REBUK 4THIS, BUT NO HOSTILTY & STAN HERE AT CROS
 SHE MUS THOT BAK JS ASK IF CUD DRINK SAME CUP AS HIM
 NOW KNU WHY JS ASK THIS & NO ILL WILL
 VS 25C=CLOPHAS NOTHR NAM 4CLOPAS, & REAL NAME ALPHEUS
 C PHAS/CLOPAS/ALPHEUS. BRGS OF JOS JS ERTHLY FATHR
 ALPHEUS/MARY HAD 3SONS & THEZ WER NUMBR AMONG JS DISCIPS
 VS 25D=SHE FR/PROSPERUS BUT CORUP TWN CAL MAGDALA=MAGDALENE
 JS CAST OUT 7 DEMONS FR/HER
 SO WITH PICTUR JN PAINT, HOW MANY RELTIVS AT CROSS???

FOUR=MARY - MOTHER
 SALOME - MOTHER'S SISTER & HIS AUNT
 MARY - MARRIED CLOPAS/ALPHEUS Jos bro HIS AUNT
 JOHN - DISCIPL SON OF SALOME, HIS COUSIN
 HOW MANY DISCIPS ~~XXXXXX~~ & RELTIVS THER???

FIVE = 2SONS ZEB JAMES & JOHN
 3SONS MARY/ALPHEUS

VS 26=SUMTIMES TUK SEVRL DAY PRISNR DY & JS ERLY HRS EXECUTIN
 WOMAN-NOT DISRESPECTFUL LK MADAM - TITL RESPEC
 VS 26B=WHY COUSIN & NOT BROS??
 BROS NO BLIEV HIM & PROB HOSTILE 2HIM
 CUD NO INGR B CONSIDR HER SON BCUZ WUD GO 2B W/FATHER HVN
 SHE NOT HUMAN/DIVIN LK HIM & NEED LK AFTR
 VS 27A=IDENT RESPONSIBLTY/OBLIGATIN OF JN
 VS 27B=JN ADD ED COMENT
 THIS NOTHR BROKN RELATSHUP- THOZ JS LUV WUDB TAKN FR/HIM
 NO MOR THEZ AUNTS, COUSINS, MOTHER, RELTIVS ANY KINF
 HE GIV UP ERTHLY 4HVNLY
 (ILUS MEN CLIMB MATTERHORN & ROPE W/RED THRED)
 T 6 PT IN CRUCIFIXIN EVIDENC ERTHLY RELATSHIP W/JS 2B BROKN
 A THRED UNBROKN RUN FR/FATHER THRU SON, 2MANKIND
 IN ALL THIS IT FULFIL BY STEP BY STEP & AS FULFIL BROKN THINGS
 ALL ROUND HIM
 BUT JS CARY RED THRED & MAK POSIB BROKN RELATSHIP MAN HAD W/GOD
 NOW RESTORE
 SIMPL FACT JS DY SO THAT MAN MITE LIV
 G EXTEN ~~XXXXXX~~ INVITE 2HAV RELATSHIP RESTOR, ONLY POSIB THRU
 CROSS & BLUD OF JS XP
 IS JS TRULY UR SAVIOR? IS HE UR LORD-MASTER UR LIF?
 EA US NEED 2MAK SURE OF THAT RELATIONSHIP BY CUM 2HIM

vs 25A-Mary
 Lk 2:24-35
 YEA, A SWORD SHAL PIERC THRU THY OWN SOUL ALSO
 VS 25B=Salome wif Zebedee - moththr James John
 sons of thunder
 Mt) ask favor 4 sons
 vs 25C=Clopas-Alpheus - bros Jos Js fathr
 3sons wer discips
 vs 25D=twn Magdala
 Js driv out 7 devils
 relatives at cross? FOUR
 Mary - mother
 Salome - mothtr sistr - aunto
 Mary - married Clopas bros Jos - aunt
 John - son Salome, discip - cousin
 How may Discipl reltivs - Five
 2 sons Zeb - James/Jn
 3 sons Mary/Alpheus
 (Ilus men climb Matterhorn & brekn rope, no red thre



"The Broken Relationship"
Scripture: John 19:25-27

It was a spring day; the sun had bin shin & was now Bgin gro very dark wh/unusual at noon; a womn stan on this hil out side Jeru gazing up at yng man hung on cros dying

As she studied pain wrak face, Mary thot bak ovr short 33yrs h' lif; in all that tim she knu he no liv norml lif, yet, who wud thot wud cum 2 this? She knu he did nuth deserv det 4 all He dun 4 peo, wasnt ironic only smal handfl ther at end? Wat was Mary & thez othr peo think during final min his lif? vs 25A=womn ident here of cros as Mary-mothr, who bor Js miracul as tol bith nartivs & she mus bin think bak 2 that day wen Js born

He bin acclain as G's Sav, Th/Xp
As think bak thot time 8days aftr birth tuk Him 2 Templ in Jeru fr/wher stud hilsid cud lk 2ward Jeru & C templ stan as remindr that day

As entr temp an agd man nam Simeon greet her, tuk child & blesd Him B4 G, but he also bles Mary/Jos & sed=Lk 2:34-35

At tim thoz words had no impac her lif, but now stan B4 cros they cam bak in ful forc=YEA, A SWORD SHAL PIERC THRU THY OWN SOUL ALSO-& her hart was brk as watch lif her son slowly ebb fr/His body, & it cudnt hurt wors if sumone had stabbd her

vs 25B=This was SALOME-she wif Zebedee & mothr James/John thez 2discips Js nam Sons of Thundr Bcuz both angry yng men it was Salome who cum 2 Js as record Mt 20, & ask her sons B permit 2sit Rt/Lft hand Js in Kingdom

Js had rebuk her 4 this, but yet here she was w/no hostility As stud ther mus hav thot bak 2 that time & now knu wat Js had ask wen questin whether they cud drink same cup as Him

Now she knu wat His rebuk was bout & she held n8 ill will Vs 25C=nothr nam 4 Clopas, (expl rite name)=is Alpheus, Clopas/Alph was bros Jos=Js erthly fathr & he & Mary had 3 sons thez sons wer numbr mong Js discips

Vs 25D=She fr/prosperus, but corrup twn Magdala, henc nam=MAGDALENE it fr/her Js cast out 7 demons

So w/picutr Jn paint here, how many relatvs stud at ft Js cros? If U sed 4, U wer corec; Ther Mary-mothr; Salome His mothr sistr & His aunt; Mary, maryd 2 Clopas Jos bros, His aunt, & aposl Jn who son of Salome, one His discip & His cousin

So how many His discips wer prob relat 2 Js? 5 & they wer cousin 2 sons Zeb/Salome; 3 sons Mary/Clopas or Alph

Nartiv Gospl Jn end w/pas sentenc by Pilat & detail Js nail 2 cros report by othrs R mis here

it Bliev Jn lef Pilat judgmen hall & hurry in 2 city 2tel thez womn wat hapn, & 2escort them persnly 2 scen of crucifixin

Of all discips it Jn & Jn alon who actuly stud by Js thruout entir ordeal

Th/faithfl, loyl Jn & no wondr Jn writs of B cal=Discip whom He luvd & it no wondr Js now do sumth out of ordinary

vs 26=Sumtim tuk sevr1 days 4prsnr 2dy of crucifixin & Js was stil in erly hrs of ordeal & cud stil C clearly enuf thez whom He luv stan near cros

He adres mothr as=Womn & this not disrepectfl term it term lik we wud say=Madam, a titl of respec

& He tel her=Bhol th son b why wud He turn her ovr 2 a cousin & not a bro? Wasnt it Jew Law responsbilty oldes bros lk aftr mothr?

& didnt Js hav bros nex 2 Him? Ansr R yes, but Js no turn ovr Bcuz they no Bliev in Him as prom Mesiah of th/Jews it seem evid they no wher near cros & prob stil hostil 2 Him

Js do th/one thing necesary 4 His mothr, & that giv her home w/this Blovd discip

He pts out this discip by say=Vs 27A 26B His pt is He can no lngr B consid as her son; His tru identy is 2B reveal & Js fully awar of this

He knu folo deth wud return fr/grav & folo thatwud go 2B w/Fath in hvn lv His mothr on erth

He knu G miracu use her as humn instru 2bear Him & bring into th/worl

But He also knu she not humn/divin lik Him & she need 2B tak care of aftr He gon

Wat bettr way 4her 2B takn care of than 2B turn ovr 2one who wud luv her as his own mothr?

vs 27A=This His adres 2 Jn responsbilty fal sholdrs Jn & 2giv pruf he folo thru on this dethbed wish his Mastr, Jn ad ed coment=Vs 27B

4 Js this mothr of Brokn things had 2deal with thoz whom He luvd as frends & erthly relatvs wer now 2B takn fr/Him

this very hour, one of His las go thru this ordeal, wud end the Broken Relationship

no mor wud thez womn B aunts 2 Him; no mor wud Mary B His mothr no mor wud Jn B His cousin

He now on verg of giv up humn 4 hvaly no mor was His an erthly missin only-this was th/Brokn Relationship wh/G had plan 4 Him sinc Bgin of worl

(Ilus men climb Matthern & brokn rope-(no red thred) At this pt in crucifixin of Js th/evidenc is givn that erthly relationships of Js wer Brokn, but wat remain unbrokn was red thred

rua fr/Fathr thru His Son 2 mank in all this it fulfil step by step & as fulfil ther wer brokn things all rad Him

But Js cary that unbrokn red thred mak posib that brokn relat-ship man had w/God was new resetr

Simpl fac deth of Js is that He died so that man mite liv G exten His invitatin 2 ea us 2hav that restord relationship but

only posib thru cum 2 & thru cros of Xp Is Js truly Ur Sav & Lord? We need 2mak sur that relationship is ours by cum 2 Him

"The Broken Relationship"

Scripture: John 19:25-27

For 33 years Mary had watched her son go from infancy to manhood, knowing that His was not to be a normal life. Now on this spring day ^{on a hillside} just outside of Jerusalem she stood looking up into His pain wracked face. ~~The thought of His death was a bitter pill to swallow~~ The day had turned ominously black blotting out the sun as if the very forces of nature were crying out against this injustice. She knew that He did nothing deserving of death, and yet, here ~~was~~ she was watching His strength ebb, and His body ebb slowly toward His inevitable death. And wasn't it ironic that at His crucifixion only a small group of people were with Him to the end? And more ironic was the fact that it consisted of women and one disciple. Who were these people, and what were they possibly thinking as the final minutes of His life ticked away?

John identifies the situation by stating, "Now there stood by the cross of Jesus His mother," verse 25A.

The woman identified as "His mother," was of course Mary who bore Jesus miraculously as told to us in His birth narratives. She must have been thinking back to those days 33 years ago when Jesus was born. He had been acclaimed as God's Savior, The Christ. She was perhaps recalling how after 8 days she had taken Him to the temple in Jerusalem. From where she stood on this hillside she could look back toward Jerusalem now and see the temple standing there as a mute reminder of that special day. When she presented Him in the temple to the Lord, the aged Simeon had greeted her and had taken the child and blessed Him before God. But Simeon also blessed Mary and Joseph and it is Luke who records those words in Luke 2:34-35, (Read these). At the time those words probably didn't have a great deal of impact upon her life. But now, standing beside this cross they may have been ringing once again in her ears, "Yea, a sword shall pierce through thy own soul also." Her heart was breaking as she watched the agon of Her son, and it couldn't hurt any worse if someone had stabbed her with a sword.

Then John tells us, that along with Mary His mother, there was, "His mother's sister." This was Salome. She was the wife of Zebedee and the mother of James and John. It was these two disciples that Jesus had nicknamed, "The sons of thunder." Both of them were angry young men. It was Salome who came to Jesus as Matthew records it in the 20th chapter of his Gospels, and she made the request that her sons be permitted to sit on the right and left hands of Jesus in His kingdom. Jesus had rebuked her and her sons for this. But yet, here she was. As she stood there she may have been thinking back to that day and the dawning of what Jesus had said to her and her sons was now beginning to take place. He had asked if they were worthy to drink the same cup as Him and to be baptized like Him. Now she perhaps understood what He had been talking about. But there is no mention of hostility or anger on her part. So it was Mary and her sister Salome and next John tells us, "Mary the wife of Clopas." Another name for Clopas, (which is the correct name instead of Cleophas), is Alpheus. Clopas, or Alpheas was the brother of Joseph, Jesus' ~~stepfather~~ earthly father. Clopas and Mary, his wife had three sons which were numbered among the 12 disciples of Jesus. And lastly, there was Mary, called Mary Magdalene. She was from the prosperous but corrupt town of Magdala, hence the name "Magdalene." It was she from whom Jesus cast out 7 demons.

The responsibility now falls on the shoulders of John and to give proof that he followed through on this deathbed desire of His Master, John gives us the editorial comment, "And from that hour that disciple took her unto his own home," verse 27B.

For Jesus, this was another of "The Broken" things He had to deal with. Those whom He had loved as friends and earthly relatives were now to be taken from Him. This very hour, one of His last going through this horrible ordeal, would end with "The Broken Relationship." No more would these women be aunts to Him; no more would Mary be His mother; no more would John be His cousin. He was now on the verge of giving up the human for the heavenly. No more was His an earthly mission only. This was "The Broken Relationship" which God had planned for Him since the beginning of the world.

(Illustration of men climbing the Matterhorn in Switzerland & broken rope)

In the Alpine Museum of Zermatt, Switzerland there is displayed a piece of rope. It is stout and it looks strong, but there is a story behind it. A man named Edward Whymper was a wood carver and climber but he had never climbed the Matterhorn. He had climbed part way but never made it to the top. Then a climbing party was put together which consisted of 4 climbers and 3 guides. They were able to climb to the top. Then they re-roped themselves together to begin the descent. All went well until one of the men slipped and as he began to fall he dragged 3 other men with him. The other 3 men above saw what was happening and they braced themselves for the moment when the ropes would become taut and the fall of the men would be broken and they would get reassembled to continue going down the mountain. The moment came when the rope ran its length, but at that point the rope snapped like a thread and the remaining 3 men could only watch in horror as their 4 companions hurtled to their deaths below. The 3 men slowly and cautiously made their final descent to the bottom and when they arrived they examined the rope. Why had it not held as it should have? It was discovered that it was not a genuine Alpine club rope. All genuine Alpine club ropes have a red thread running through them, proving they have met the exhaustive standards required for rugged mountain climbing. It was never discovered how a substitute rope had been used for this climb. And so it is that the rope displayed in that museum clearly shows that it is not a genuine Alpine rope.

At the point of the crucifixion of Jesus the evidence is given that the earthly relationships of Jesus were broken. But what remained unbroken was the red thread running from the Father, through His Son to mankind. In all of this plan as it was fulfilled step by step there were broken things all around Him. But Jesus carried that unbroken red thread making it possible that the broken relationship man had with God was now restored.

The simple fact of the death of Jesus Christ is that He died so that man might live. God extends His invitation to each of us to have that restored relationship but it is only possible through coming to and through the cross of Christ. Is Jesus truly your Lord and Savior? We need to make sure we have that relationship restored by coming to Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 12, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Brinker and Tommy Vensel
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 258 "When I Survey the Wondrous Cross"

*Ascription
*Exhortation
*Confession (In Unison) O God, we confess that we are reluctant to move into this lenten journey to Jerusalem. The past appears pleasant in comparison with the future unknown. We meet pressing human need with fear and pain and inaction. In a chorus with worshippers everywhere, we say, "We have fallen short, we live in a state of brokenness and alienation. We have sinned." O God, our Sustainer and Redeemer, help us to discover the gifts of power, talent, and energy which you give us, that we might bring healing into a broken world. Forgive us of our sin, strengthen our resolve, and renew us in your ever-vibrant Spirit. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142

Children's Moment
Hymn No. 229 "How Sweet the Name of Jesus Sounds"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Ode to St. Paul"

Scripture: John 19: 31-33
Sermon: "The Broken Bones"
*Invitational Hymn No. 223 "I Stand Amazed"
*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +
Trivia or Truth:
"In what three languages was the sign over the cross written?"

The beautiful flowers on the altar have been placed by Mrs. Marge Smiley in memory of Henry C. Schildroth. John Penrod will greet our members and guests at the door this morning.
Serving as Ushers today are Alta Kradel, Lois Stokes, Marilyn Snyder and Dutch Bolam.
Nursery will be provided today by Michelle Henry. Attendance last Sunday was 108 with 9 visitors. Van Driver for March 19th will be Jim Gannon. Lloyd Link and Rod Rensel will be visiting the hospital this week.
Hospitalized:

> PALM SUNDAY we will be taking new members into the church. If you or anyone you know is interested in joining, please let the Pastor know, or sign up in the red attendance book in the back of the pews. We will make every effort to contact you.
> NEW PICTORIAL DIRECTORY of the church will be made this spring. We are looking for 3 volunteers to help out the company representative. If you would like to do any work for this project, please stop in the office. We will be holding a meeting on Tuesday at 1:00 P.M. at the church. The representative will also be here to go over the program. We need your help to succeed.
CHOIR practice will be held on Thursday at 6:00 P.M. Then we will go over to St. Paul's church for a TV taping session. There will be no Youth Choir practice.
At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 2, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: JOHN 19:31-33
SERMON: "THE BROKEN BONES" - ST. PAUL'S, BUTLER 3/12/89
THE LORD'S SUPPER

*HYMN
*BENEDICTION
*POSTLUDE

SHARON
FERRER FAMILY
TWIN/LAIRD - PLH
B.O.B

SCRIP; JN 19:31-33; SERMON: "TH/BROKN BONES"

(ILUS MAN CALL AIRPORT, ASK LGTH FLITE & ACPT RDIC TIME)
PRUV PEC WIL BLIEV ANYTH
TH/CROS & REDEMPIN CENTRL THEME WHOL BIBL, YET BCUZ THER R
CERT CIRCUMS SUROUN CRUCIF OF JS, ALL SORT BLIEF BIN 4MULATD
ANY TAMPL TRY PRUV TH/CROS IN RATHR ODD WAY CUM FR/BUK WRIT BOUT
130 AD - KNOWN AS "TH/EPISTLE OF BARNABAS"
IT TAKES TEXT OF GEN 14:14 TO PRUV TH/CROS

ABRAM HAD 318 SERVANTS
IN GRK ALPHABET LETTRS ALSO REPRESENT NUMBERS
318 IS I H T
SINCE I H ARE TH/FIRST 2 LETTRS OF JS NAME IN GRK THIS IS A REF
TO HIM

THAT LVS TH/LETR T, & SINC LETTR T IS A PICTUR OF TH/CROSS,
THER4 GEN 14:14 IS A PRE-FIGURING OF TH/DETH OF JS XP
THIS IS STRETCH SCRIP TOO FAR

1ST CENTURY OF CH GRP CALLED - DOCETISTS
THEZ PEO DERIV NAM FR/GRK WORD WH/MEANS-TO SEEM OR TO APPEAR
BLIEV IT SEEM AS THO JS DY ON CRQS, BUT WASNT SO
SIMON ONE WHO CARY JS CROS WAS TH/ONE BCUZ HE EXCHANG PLACES
W/KS

THUS IT "SEEM" AS THO JS DIED & SINC HE DIDNT IT MADE IT
POBBL 2SUFPOSEDLY "APPEAR" AS THO RESUPECTD FR/DEAD
SINCE SCRIPS NO DEPIC CRUCIFIX IN GRAPHIC WAYS/TERMS, BLIEFS
LIK THIS HAV ARISN
THUS THER HAS BIN BLIEF JS NO SUFFR BCUA HE WAS/IS GOD & GOD
IS ABUV SUFFRING

Scripture: John 19:31-33
 (Ilus man cal airport & acpt ridiculus tim fly NY city)
 This prvs sumwat peo wil Bliev anything
 th/cross & redemptin is ctarl theme whol Bibl, yet ther certin
 circumstances sureund crucifix of Js & all serts Bliefs hav bin
 formulatd
 Ad lampl is buk know as Epistl of Barnabas writ rnd 130AD &
 it taks Gen 14:14 2pruv th/cross
 (Abe had 318 servs; in Grk alph lettrs also rep numbrs & 318 is
 IRT Since IH r th/1st 2lettrs Js nam this ref bout Him.
 Lettr T is pictur of cross & ther4 Gen 14:14 is in realty a
 prefiguring of Xp's deth)
 Now that is stretch Scrip 2far, but ther wer in 1st centry of
 ch a grp calld Docetists & name mean=2seem or 2appear
 they Bliev it seemd as the Js dyd on cros, but wasnt so
 Exmpl=Simon who cary cros, exchang plac w/Js who get lost in
 crowd & then apear on Sunday morning
 Sinc Scrip no depic crucifix graphic terms/ways Bliefs such this
 hav arisen along w/Blief Js really no suffr Bcz He G, & G abuv
 suffr
 (Ilus James Watkins writ bout crosses)
 He go on 2describ how we fashin cros of Alum, silvr, 24carat Gold
 2wear stricly as jewlry & no necesarly denot wearer is tru Xpian
 or knows th/mean of cros rnd neck
 We need 2C complet pictur wne lk cros Js Xp Bcz it bin glamor-
 ized 2 pt evrthin bout it is pictur as steril & clean
 IT WASN'T THAT WAY AT ALL
 Th/executin of Js was dirty busnes & ther nuthin clean at all
 Ea Gospl writr tel dif incidens wh/tuk plac dur this executin
 we mus remem they wer act as reportrs so 2spk & ea gav dif
 acnt & tel wat G inspir them 2writ
 vs 30=Jn tel matt'r of facly Js had dyd
 Hl earlier Jew relig ldrs ask Pilat chng inscrip on cros &
 he refus 2 do so
 foil in that atemp, cum 2 Pilat & reques executin B hurry long
 Bcz it Bgin interfer w/observ High Holy celbratin
 vs 31=Passovr, plus Sabbath
 crucifixin tuk days 4criminal 2dy & thus wat Jew ldrs recues was
 humane, but not real reasn
 Mosaic Law stat crimnal no 2hang on cros all nite & shudB re-
 mov B4 sundwn
 also stat it profan Sabath 2not dispos of crimnals or ded
 bodys
 sinc nex day Sab Bgin 6PM & it now 3PM & sinc 1st day Feast Un-
 leavn bred they need dispos bodys
 but if this executin las as lng as othrs, Sab & Hi Holy feast
 wudB profand
 so 2mak sur this no hap, went 2Pilat & Pilat comly as read
 vss 32-33

(Ilus 1968 Israeli Archeologists & nail in foot)
 Fr/this can C legs brokn & prisnr cud no lngr draw self up 2breat
 & soon dy of sufocatin
 Can also C deth Js was no simpl clean matt'r, He suffr jus as
 fiercly as othr men
 Jn 19 editorial coment in vss 35-36
 R Jak thes pt Js not jus man go thru an executin, He refr 2
 lamb wh/usd 2celbrat Passovr & Mosaic Law decree bout lamb
 He was 2B 1yr old & read this Ex 12:46-IN ONE HOUS IT SHALB EATN
 THOU SHALT NOT CARY FORTH OUGHT OF TH/FLESH ABROAD OUT OF THE
 HOUS: NEITHR SHAL YE BREAK A BCNE THEREOF
 Jn knu Js bin cal=Lam of G, & it fr/lips Js Himself, Jn herd that
 this not jus nothr executin
 Js had stat He offr self 4whol worl & so Jn pt 2 Js as G's Pass-
 ov'r lamb; th/lam who tak way sin whol world & in ord'r 4this 2B
 posib all elments pasovr had 2B involv here
 at meal they eatn jus las nite, Js sed body-bred, blud was Nu Cov
 mean old cov bin complet thru Him
 & jus lik lam of Passovr, no bones 2B brokn
 Perhaps Bcz no brokn bones Blief He no suffr cum 4th
 but 4thoz who know thid G's method reconcil worl 2self it is
 th/cross wh/stan 4th as symbol complet luv
 (Ilus Sir Jn Bewring & hymn=In Th/Cross Of Xp I Glory)
 (Ilus college boy & "Duz G hav a place 4 a wrekk lik Me?)
 G has a plac 4 all us wreks
 th/Cros of Js Xp wil always B towing o'er th/wreks of time
 & His invitatin is 2cum thru cros & receiv th/salv always posib;
 thru Js Xp who suffrd & dyd ther in our place

(Ilus man cal airpott & ask hew long fly 2 NY City
clerk ansr=JUST A MINUTE SIR *& ~~xxxxxxx~~ he thank you,hangup)
(Ilus Epistl Barnbas on Gen 14:14)

James Watkins Mar 89, Moody Monthly:

THEY JUS DONT MAK CROSES LIK THEY USD 2. 2THOUS YRS AGO THE
NS HANDCRAFTD THEM OUT OF REAL WUD-RUGGD,SOLID,DURABL -
STAIND W/NATURL COLORS. FOLKS RESPECTD TH/MANUFACTURERS
BUT LIK MANY PRODUCTS,MOS CROSSES 2DAY R MACHIN MADE & MASS
PRODUCD. SOLID,RUF WUD HAS BIN REPLCAD W/POLISHD VENEER IN
WALNUT,OAK,OR CHERRY - CO ORDINATD,OF CORSE 2MATCH PADDED PEWS.

vs 30

vs 31

1968 ISRAELI ARCH DISCOVER BURIAL CAVS MILE N JERUS DAMASCUS GATE
ONE CAVE HAV BODY CHILD & MAN NAMD YEHOHANAN * YNG MAN
HE BIN CRUCFY -BOTH LEGS BROKN,HEEL BONES STIL PENTRAT W/RUSTY
REMAINS 7 INCH NAIL
CALLD IN ANATOMIST TO RECONSTRUC & BY POSITIN NAILS ABLE TO DO
NAILS FRIVN THRU 4ARMS BLOW WRIST 2GIV GRTR SUPORT & VICTIMS
LEGS TWIST ONE SID & FOLDED UP. THIS UNNATURAL POSITIN WUD
ENABL VICTIM 2CONTINU BREATH & PROLONG LIF/AGONY -vss 35-36

Ex 12:46 - IN ONE HOUS SHAL IT B EATN:THOU SHALT NOT CARY 4TH
OUGHT OF TH/FLESH ABROAD OUT OF TH/HOUS:NEITHER SHAL YE BREAK
A BONE THEREOF.

(Ilus Sir Jn Bowring Guv Hong Kong 1854-56
IN TH/CROSS OF XP I GLORY, TOWRING O'ER TH/WREKS OF TIME)

(Ilus college boy & =TEL ME,DUZ G HAV A PLACE 4A WREK LIK ME?)

Gen 14:14 - Epistle of Barnabas
written about 130AD

Abraham had 318 servants
Grk alphabet letters also represent numbers

318 = I H T

Sim I H are 1st 2 lettrs Js name,this ref is to Him

lettr T is pictur of cross & ther4 Gen 14:14 is in reality a
prefiguring of Christ's death

(ILUS JAMES WATKINS ON CROSSES)

EXAMPLE OF GIRL IN WEDDING, CROSS & NICE PIECE OF JEWELRY
WE NEED 2C TH/COMPLET PICTUR WEN LK CROS OF JS XP & WEN PREACH
OR TEACH OR READ TH/ACCT OF HIS EXECUTIN ON CALVARY
WE HAV GLAMORIZD IT 2 TH/PT WHER EVRTH ABOUT IT IS PICTUR AS
BEING STERILE & CLEAN

IT NO WAY LIK THAT AT ALL - CRUCIFIX OF JS WAS DIRTY BUSNES
NU N CLEAN ABOUT IT AT ALL

EA GOSP WRITR TEL DIF INCID WH/TUK PLAC DURING CRUCIFIX
EA ACT AS REPORTR & EA GAV DIF ACCT AS INSPIRD BY GOD 2WRITE
JN MATTR FAC TEL US JS HAD DIED - VERSE 30=READ
ERLIER JN TEL US RELIG LDERS WANT INSCRIP CHANG & PILAT REFUSE
VSS 19-22

FOILD THAT ATMPNT NOW CUM PILAT REQUES HURRY EXECUTIN ALONG
BCUZ BGIN INTERFER W/OBSERV OF SABATH & PASSOVR VS 31=READ
CRUCIFIX AS ROMNS PRACTIC IT TUK DAYS 4CRIMNAL 2DY
WAT JEWS REQUES OF PILAT SEEM HUMANE, BUT NOT REAL MOTIV
MOAIC LAW STATE NO CRIMNAL HANG ON CROS ALL NITE, SHUDB REMOV
B4 SUNDWN

ALSO STATE PROFANE SABATH 2NOT DISPOS OF EXECUTD CRIMNALS/DEAD
SINCE NEX DAY SABATH/BGIN 1ST DAY FEAST UNLEAV BRED, & THAT DAY
START 6 PM & IT NOW 3 PM NEED DISPOS THEZ BODIES
IF EXECUTIN TUK LNG AS NORMAL, SABATH/HOLY FEAST PROFAND
2MAK SURE NO HAPN, SOT PILATES HELP & JN TEL THIS ----

VS 31

VSS 32-33-(ILUS ISRAELI ARCH 1968 & DISCOVERY CRUCIFIED MAN)
CAN C FR/THIS CRIMNAL SUFOCATE & DETH JS NO SIMPL/CLEAN MATTR
HE SUFFRD JUS AS FIERCLY AS OTHRS CRUCIFY W/HIM

VSS 34-37-JN ADD EDITORIAL COMENT

JN MAK THEO PT JS NO MERE MAN GO THRU MOTINS NORMAL EXECUTIN
HE REFER 2LAMB USED 2CELEBRAT FEAST PASOVR

MOAIC LAW DCREED LAMB SHUDB MALE, 1 YR OLD - EXODUS 12:46

IN E HOUS SHAL IT B EATN; THOUS SHALT NOT CARY 4TH OUGHT OF
TH FLESH ABROD OUT OF TH/HOUS; NEITHR SHAL YE BRK A BONE THEROF
JN KNU JS WAS CALL=TH/LAMB OF G & FR/LIPS JS HIMSELF JN HERD
THIS NOT JUS NOTHR EXECUTIN

J SED HE WAS OFFER SELF FOR WHOLE WORLD

JN BAP STATE HE TH/LAMB ~~EXXEXX~~ OF G WHO TAKTH AWAY SIN WORLD
JN PT 2JS AS PASOVR LAMB & IN ORDR 2TAK PLAC ALL ELEMENTS OF
ORIG PASOVR HAD 2B INVOLV HERE

AT PASOVR MEAL JS REFER 2HIS BODY AS BRED UNLEVN/PURE

REFER TO BLUD AS NU COV THUS MEAN OLD COV BIN FULFIL THRU
HIMSELF

JUS LIK LAMB NO BONES WERE BROKEN

CUBB BCUZ NO BRKN BONES, BLIEF HE NO SUFFR & GO THRU MOTINS
BUT 4THOZ WHO KNO G DID THIS 2RECONCIL MANK 2HIMSELF, JS ACPT AS
LAMB OF GOD WHO TAKES AWAY TH/SIN OF TH/WORLD

IT IS TH/CROS IN ALL SHAME/HUMILITY STAN 4TH AS SYMBL COMPL LUV

(ILUS SIR JN BOWRING & HYMN - "IN TH/CROS OF XP I GLORY")

(ILUS COLLEGE BOY CRAWL 4WARD 2ACCPCT CHRIST)

G HAS A PLAC 4ALL US WRECKS

TH/CROS OF JS XP WIL ALWAY B TOWR OVR WREKS OF TIME & HIS INWIT
IS 2CUM THRU TH/CROS & RECEIV SALV POSIB ONLY THRU HIM

"The Broken Bones"

Scripture: John 19:31-33

(Illustration of man calling about time to fly to New York, & accepting ridiculous time)

A man called the airport and asked how long it took to fly from where he was to New York City. The airline clerk said, "Just a minute, sir," to which the caller replied, "Thank you," and hung up.

This proves somewhat that people will believe most anything. The cross ^{and redemption} is the central theme of the whole Bible. Yet, because there are certain ~~things~~ circumstances surrounding the crucifixion of Jesus, all sorts of beliefs have been formulated. An example of this is trying to prove the meaning of the cross in rather odd ways. A book known as the Epistle of Barnabas, written around 130 A.D. takes a text from Genesis 14:14 to prove the cross.

It is there that we read, (read this verse). This tells us that Abraham had 318 servants. In the Greek alphabet letters also represent numbers. Thus 318 is IHT. Since IH are the first two letters of Jesus' name this reference in Genesis is about Him. The letter T is a picture of the cross and therefore Genesis 14:14 is in reality a prefiguring of Christ's death.

Now that is stretching Scripture too far. There ~~was~~ was in the first century of the Church a group of people called "Docetists." These people derived their name from the Greek word describing them which means, "To seem, or appear." They believed that it seemed as though Jesus died on the cross ~~xx~~ but that wasn't so. Simon who carried Jesus' cross was the one who was crucified, because he exchanged places with Jesus. Thus it only seemed as though Jesus had died, and since He didn't it made it possible for Him to supposedly to appear as though resurrected from the dead.

Since the Scriptures do not depict the crucifixion of Jesus in graphic terms or ways, beliefs such as these have arisen along with the belief that Jesus really didn't suffer because He was God and God is above suffering.

James Watkins a Christian writer, writing in the March issue of Moody Monthly writes: "They just don't make crosses like they used to. Two thousand years ago the Romans handcrafted them out of real wood - rugged, solid, durable - stained with natural colors. Folks respected the manufacturers. But like many products, most crosses today are machine made and mass produced. Solid, rough wood has been replaced with polished veneer in walnut, oak, or cherry - co-ordinated, of course to match padded pews."

He goes on to describe how we have fashioned crosses out of aluminum, or silver, or 24 carat gold to wear strictly as jewelry and not necessarily denoting that the wearer is a true Christian who knows the meaning of that cross worn around the neck. We need to see the complete picture when we look at the cross of Jesus Christ and preach or teach, or read the account of His execution on Calvary. We have glamorized it to the point that everything about it is pictured as being sterile and clean. It wasn't that way at all. The execution of Jesus was dirty business. There was nothing nice and clean about it at all. Each of the Gospel writers tells different incidents which took place during this execution. We must remember they were acting as reporters so to speak, and each gave a different account telling of what they were inspired of God to write.

It is John who tells us matter-of-factly that Jesus had died. He describes it this way in the 30th verse - "When Jesus therefore had received the vinegar, He said, 'It is finished: and He bowed His head, and gave up the ghost.'"

John tells us earlier in this chapter that the Jewish religious leaders had asked Pilate to change the inscription on the cross and he had refused to do so. Fuddled in that attempt they now come to Pilate and request that this execution be hurried along because it was beginning to interfere with the observance of ~~their~~ their High Holy observances. John tells us, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." verse 31.

The punishment of crucifixion as practiced by the Romans took days for the victim to die. Thus, what the Jewish leaders ~~were~~ were requesting of Pilate was a humane treatment of these criminals. But that was not the real motive behind their request. The Mosaic Law stated that a criminal was not to hang upon a cross all night and should be removed before sundown. It also stated that it ~~was~~ profaned the sabbath to not dispose of executed criminals, or dead bodies. Since the next day was the sabbath, beginning at 6:00 P.M. and it was now 3:00 P.M., and also since the next day was the first day of the Feast of Unleavened Bread, they needed to dispose of these bodies. But if this execution took as long as was normal, the sabbath and the high holy feast would be profaned. So to make sure that the people would not be able to accuse them of this abomination, they sought Pilate's help in this matter. And Pilate complied as John tells us in the next verses, "Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was already dead, they brake not His legs." vss 32-33

In 1968 Israeli archaeologists discovered burial caves a mile north of Jerusalem's Damascus gate. The one cave contained the bones of a child and a young man named Yehohanan. He had been crucified. His heel bones were still penetrated with the rusty remains of a seven inch nail. Both legs had been broken. An anatomist was called in to reconstruct a typical crucifixion. From the position of the nails he was able to do so. The nails were driven through the forearms below the wrists to give greater support, and the victim's legs were twisted to one side and folded up. This unnatural position would enable the victim to continue breathing and thus prolonged his life and his agony.

From this then we can see that when the legs were broken the prisoner could no longer draw himself up to breathe, and he soon died of suffocation. From this we can also see that the death of Jesus was no simple, clean, matter. He suffered just as fiercely as the other two men crucified with Him.

John adds his editorial comment to this by stating in verses 35 and 36, (Read these).

~~Since Jesus was crucified, it is possible that He died before He was taken down from the cross. But if He was taken down from the cross, He would have been able to breathe and would not have died. Therefore, He must have died while He was on the cross.~~

John is making the Theological point that Jesus was not just a mere man going through an execution. He is referring to the lamb which was used to celebrate the Feast of the Passover. The Mosaic Law decreed that the lamb would be a male one year old, and further God gave the instructions to Moses and in Exodus 12:46 we read, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."

John knew that Jesus had been called "The Lamb of God," and it was from the lips of Jesus Himself that John heard that this was not just another execution. Jesus had stated that He was offering Himself up for the whole world. So then John was pointing to Jesus as God's Passover lamb; the lamb who would take away the sin of the world; and in order for this to be possible, all of the elements of the original Passover had to be involved here.

At their Passover meal which they had eaten shortly before this, Jesus had referred to His Body as the Bread, unleavened and pure; He had referred to His blood as a New Covenant thus meaning the old covenant had been fulfilled through Himself. And just like the lamb, none of His bones would be broken.

Perhaps it is because His ~~bodyxxxxxxx~~ bones were not broken there has been the belief that He really didn't suffer the pangs of crucifixion and just went through the motions. But for those who truly know that God used this method to reconcile the world to Himself, Jesus is accepted as the Lamb who was sacrificed for all mankind. It is the cross in all its shame and humility that stands forth as the symbol of complete love.

(Illustration of Sir John Bowring and his hymn - "In The Cross Of Christ I Glory")

Sir John Bowring was the British Governor of Hong Kong from 1854 to 1856. While he was there a portion of the city had been devastated by an earthquake. As he was looking over the destruction of a piece of property, he noticed the tower of a church among the ruins. On top of that tower was a cross and the sight of this cross amid the ruins prompted him to write, "In the cross of Christ I glory, towering o'er the wrecks of time."

(Illustration of college boy crawling forward to accept Christ)

Dr. Marshall Craig was preaching in a southern university. At the close of his sermon he extended the invitation for these young people to give their hearts to the Lord. Slowly they began to come forward - the president of the student body, football players, cheer leaders, young men and women from all walks of life were responding to the call of Christ. And then Dr. Craig noticed a strange thing. Far back in the auditorium he saw a boy start down toward the front crawling on his hands and knees. He turned to the president of the university who said, "It's all right Dr. Craig. That boy is one of our students, but he is a hopeless cripple, and the only way he can get around is on his hands and knees." Dr. Craig waited until the boy had made his way to the front, then leaned down to greet him. The young man looked at the preacher and said, "Sir, you said God had a place for a man. I know God has a place for these athletes with their muscles of steel; I know God has a place for these campus leaders with their brains and intellect. But tell me, does God have a place for a wreck like me?"

And Dr. Craig told him through his tears, "Son, God has just been waiting for a wreck like you."

God has a place for all of us wrecks. The cross of Jesus Christ will always be "towering o'er the wrecks of time," and His invitation is to come through the cross and receive the salvation that is only possible through Jesus Christ who suffered and died there in our place.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 19, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Toni Jo Patsy and Jennifer Gannon

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 394 "Rejoice, Ye Pure in Heart"

ME - Ascription

*Call to Worship

Bob - Leader: The voice of rejoicing and salvation is in the
tabernacle of the righteous.

People: Blessed is He that cometh in the name of the Lord.

ME - Leader: O God, whose dearly beloved Son was greeted by
the crowd with hallelujahs, but who later that
same week was mocked, as He followed His lonely
way to the cross; forbid that our welcome to
Him should be in words alone.

People: Help us, we beseech Thee, to keep the road open
for Him into our hearts.

Bob - Leader: Most compassionate Father, send Thy spirit of
Thy Son, this day, to all who sit in darkness
within the walled cities of their own sorrows
or problems. May they hear the song of
rejoicing of those who love Jesus.

People: O Thou who has been made King and Lord of glory,
enter, we pray Thee into our hearts.

ME - Invocation (In Unison) God of truth and righteousness, we
praise Thee for the Master who rode in triumph
into the city of His fathers to challenge their
evils. We thank Thee that Jesus came, not as a
conqueror to destroy, but as a Messiah to save.
In the spirit of praise and reverence, we bow
and with our tongues confess that Jesus Christ
is Lord, to Thy glory, O God, our Father. Amen.

Bob - Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

Bob - *Gloria Patri - page 142
Children' Moment

Hymn No. 249 "All Glory, Laud and Honor"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "The Palms"

Scripture: John 19:34

Sermon: "The Broken Heart"

*Invitational Hymn No. 345 "Crown Him with Many Crowns"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by
Mrs. Kitty Feder and Beth in memory of Wally.

Mrs. Isabel Eichhorn will greet our members and guests at
the door this morning.

The Youth will be serving as Ushers today.

Nursery will be provided today by Beth Tait.

Attendance last Sunday was 130 with 10 visitors.

Van Driver for Maundy Thursday is Joe Youngblood.

Good Friday is Dick Dally

Easter Sunday is Marty Henry.

Sandy Sheppeck and Paul Campbell will be visiting the
hospital this week.

Hospitalized: Diana Hollefreund in BMH.

Truth or Trivia:

"Which member of the Jewish Council requested the
body of Jesus?"

Immediately following the service today the Youth will be
serving Soup & Sandwiches in the hall. This is open to
anyone who is with us today.

The first meeting of the "Night Out" group will be held in
Rehoboth Hall on Saturday April 1st at 7:00 P.M. Plan
to come and bring some good ideas of what we can do.

If you wish, bring a friend and help make this successful.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept

Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 9, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
*HYMN
SCRIPTURE: JOHN 19:34
SERMON: "THE BROKEN HEART" - ST. PAUL'S, BUTLER 3/19/89
*HYMN
*BENEDICTION
*POSTLUDE

THANKS - HELEN
DIANE - WEDDING
CLAIR
LAIRD - TWILA
SOTH ANNIE ANNIL 30

SCRIPTURE: JOHN 19:34; SERMON: THE BROKEN HEART
BCUM SOCIETY OF WANT/DEMAND PRUF
(MARK TWAIN AS REPORTER & REPORT ONLY THAT WH/HE KNEW)
CYNICL PHIL WROT-SCRATCH A XPIAN & U WILL FIND A PAGAN
CYNICISM/SCEPTICISM GO HAN IN HAN IN TH/WORLD
MANY/MANY NO BLIEV UNLES CAN C OR IT PRUV BYON SHADO DOBBT
JN THOMAS=UNLES CNAILS, PUT FINGER IN SID HE WUDNT BLIEW
THUS JS ERTHLY MINSTRY END ON NOTE OF SCEPTICISM, BUT BGUN SAME
WAY ALSO
(JS BORN MIRAC, WORD SPRED: 12YRS OLD IN TEMPL, PEOP AWAIT)
(BOUT NOTHR 18YR GO BY &
(JN BAP, NOTHR MIRAC BIRTH, APEAR ON SCENE=PREACH K OF G AT HAND
(AS PREACH JOIN BY COUSIN & JN CAL HIM TH/LAMB OF GOD
(JS BAP & LV JN BGIN ASEMBL BLOWERS
(ONE OF 1ST ASK=CAN ANYTH GUD CUM OUT OF NAZ??)
(THER IT IS AT VERY BGIN A PUTDWN CN HIS QUALIFICATINS
(JS HEAL=ONE 1ST 2MEN DEMONS, & PTGS ON HILSIDE & DROWND
(REACTIN=& BHOLD, TH/WHOL CITY CAM OUT 2MEET JS: & WEN THEY SAW HIM
(THEY BSOT HIM THAT HE WUD DEAPT OUT OF THER COASTS/
(BGAN MINSTRY IN NAZ & WENT SYNAGOGUE PREACH MT 8:34
(ALL THAY IN TH/SYN WEN THEY HERD THEZ THINGS, WER FILLED WITH
(WRATH & ROSE UP & THRUST HIM OUT OF TH/CITY, & LED HIM 2TH/BROM
(OF TH/HIL WHEREON THER CITY WAS BILT, THAT THEY MITE CAST HIM
(DWN HSDLONG. BUT HE PASS THRU MIDST THEM WENT HIS WAY.
(ABSEN IN NZ AT BGIN MIN & MK TEL US= HE CUD DO LUKE 4:28-30
(& HE CUD DO THER NO MITY WORK SAV THAT HE LAID HIS HANDS UPON
(A FEW SIK FOLK & HEALD THEM. & HE MARVLD BCUZ OF THER UNBLIEF
(MK 6:5-6A
(WEN ARIV JERU ON TRIUMPH ENTRY LK TEL US=
(& WEN HE WAS CUM NEAR, HE BHELD TH/CITY & WEPT OVR IT - LK 19:41
(MT TEL US WEN CUM CITY, ACLAIM AS HE THAT CUMETH IN NAM LORD
(HE SIT OUTSID CITY TEACH DISCIPS, LK OVR CITY & CRIED,
(O RU, JERU, THOU THAT KILES TH/PROPHS & STONES THEM WH/R SENT
(UNTO THEE, HOW OFTN WUD I HAV GATHRD THY CHILDREN 2GETHR, EVN AS A
(HEN GATHERETH HER CHICKNS UNDER HER WINGS & YE WUD NOT-MT 23:37
(JS FELT REJEC DEEPLY & LITRLY CRIED BCUZ NOT 2MANY WER LISTN
(& HEAR G'S MESAG 4THEM
(EVN HIS FREINDS FELT TH/PAIN OF LIF & THIS HURT HIM AS WELL
(AT LAZ TOMB READ=JESUS WEPT - JN 11:35)
(ALTHO BROT LAZ BAK FR/DED, KNU MAN MUS DY BCUZ OF SIN & IN HIS
(HUMANITY HE DEEPLY MOVED & HE CRIED
(BUT ULT REJECTIN TUK PLAC AT TRIAL B4 PILATE
(PILAT NO WANT CONDEM GAV CHOIC TWEEN HARDN CRIMNAL & JS
(LK TEL US=& THEY CRYD OUT ALL TH/MOR SAYING 'AWAY W2THIS MAN
(& RELEAS UNTO US BARRABAS LK 23:18
(PILAT NOT SUR APEAL 2THEM AGIN= BUT THEY CRYD SAYING, CRUCIFY HIM,
(CRUCIFY HIM LK 23:21

PILAT APPEAL 3RD TIME,SAME RESULTS
 HIS REJEC START NAZ & END CN HILL OUTSID JERU
 4BRIEF TIME CN P SUN HE BRIEFLY ACLAIM 4WAT HE WAS
 WAT WAS HIS REACTIN 2TH/REJECTIN HE FACED???
 HOW WUD U FEEL? WAT WUD UR REACTIN B???
 NORMAL REACTIN IS ANGR,FRUS,DISAPT,DISILUS,& WAT'S USE ATTITUD
 & V READ NOWHER HE SHO ANY THEZ REACTINS
 (HOR HER TEL US=HE WAS IN ALL PTS TEMPTED AS WE R,YET W/OUT)
 SIN - HEB 4:15B
 HE HUMAN=NO ROBOT-HE HUNGR,HE THRIST,HAD SAME EMOTINS WE DO
 YET HE ENDUR ALL 2SHO IT CANB DUN
 SHO HUMANES DIF TIMES WHIL GO THRU MINSTRY
 REMARK-O YE OF LITTL FAITH
 ASK=HOW LONG SHAL I B W/U & SUFFR U?
 QUESTIN DISCIPS=CUD U NOT WATCH W/ME ONE HOUR??
 HE PRAYED=IF IT B POSSIBL LET THIS CUP PAS FR/ME,NEVRTHLES NOT
 AS I WIL BUT AS THOU WILT
 HE WAS RESIGND 2FACEIMNENT DETH,BUT NO WANT TO - WHO WUD OR DUZ
 SO NAIL 2CROS W/HVY HART 2REALIZ MUS DO 2REDEEM WORLD
 JN TEL US=VS 34
 (ILUS MEDICAL SCIENCE & RUPTURED HEART - WATER & BLOOD)
 JS MUS HAV LITRLY DIED OF BROKN HART
 AT CALVARY WE CONFRONT SIMPL SYBOLISM LAS EVENT CRUCIFIX OF JS
 W/IN CH OF JS XP THER 2SACRAMENTS CH OBSERV
 W/ELEMENTS FLO FR/SID OF JS,EA SYMB OF A SACRAMENT
 WATER=SYMBOLIC OF SACRAMENT OF BAPTISM
 BLOOD=SYMBOLIC OF SACRAMENT OF TH/LORD'S SUPPER
 ONLY WEN OUR HARTS R BROKN BCUZ WE KNO XP DIED IN OUR PLACE
 CAN WE EVR COMPREHEND FUL SIGNIF OF ALL THIS
 & ONLY WEN WE CAN CLAIM FULY IT DUN 4ME PERSNLY,THEN WE CAN
 COMP WAT JS DID FOR ME
 HYMN WRITER DECLARES & SO SHUD WE=HALELUJAH WAT A SAVIOR
 (JS OF ELEVATED TRAIN & "ANYONE FOR CALVARY")
 ON LIF'S TRAIN OF LIF,TRAVL MANY STREETS,ROADS W/LITTL NO THOT
 BUT HAV CHOIC GET OFF AT CALVARY
 TO MAK THAT choic requirs a brokn hart
 OUR HARTS SHUD BROKN FOR OUR SIN,FOR SIN IN GEN,& FOR SIN IN
 TH/LIVS OF PEO ARND US
 THOZ PEO WHO KNO LITTL OR NUTH OF G'S LUV THRU XP,SHUD BRK OUR
 HARTS TO GIV/SHAR W/THEM THAT LUV OF G'S BROKN HART THRU XP

Mark Twain giv only facts cud verify by own knowledg:
 A WOMAN GIV TH/NAM OF MRS JAMES JONES WHO IS REPORTD 2B ONE OF
 TH/SOCIETY LDERS IN TH/CITY,GAV WAT IS REPORTD 2B A PARTY YESTR-
 DAY,2 A NUMBER OF ALLEGED LADIES. TH/HOSTES CLAIMS 2B TH/WIF OF
 A REPUTED ATTORNEY.
 Cynicl philopher once sed:
 SC JCH A XPAIN & U WIL FIND A PAGAN
 CAN ANYTHING GUD CUM OUT OF NZARETH?
 AND BHOLD, TH/WHOL CITY CAM OUT 2MEET JS:& WEN THEY SAW HIM,THEY
 BSOT HIM THAT HE WUD DEPART OUT OF THER COASTS & MT 8:34
 & ALL THEY IN TH/SYN,WEN THEY HERD THEZ THINGS,WER FILLD W/WRATH,
 & ROS UP,& THRUST HIM OUT OF TH/CITY,& LED HIM 2 TH/BROW OF THER
 HIL WHEREON THER CITY WAS BILT,THAT THEY MITE CAST HIM DWN HEDLONG
 BUT HE PASSING IN TH/MIDST OF THEM WENT HIS WAY - LK 4:28-30
 & HE CUD BO NO MITY WORK THER,SAV THAT HE LAID HIS HANDS UPON A
 FEW SIK FOLK & HEALD THEM. & HE MARVELD AT THER UNBLIEF-MK 6:5-6
 & WEN HE EXX WAS CUM NEAR,HE BHELD TH/CITY & WEPT OVR IT-LK 19:41
 O JER,JERU,THOU THAT KILEST TH/PROPHS & STONES THEM WH/R SENT UN2
 THEE,HOW OFTN WUD I HAV GATHRD THY CHILDREN 2GETHR,EVN AS A HEN
 GATHRTH HER CHIKNS UNDR HER WINGS & YE WUD NOT-MT 23:37
 JS WEPT -JN 11:35
 & THEY CRYD OUT ALL AT ONCE,SAYING, AWAY W/THIS MAN,& RELEAS UN2
~~XXXXXXXXXX~~ US BARRABAS - LK 23:18
 CRUCIFY HIM, CRUCIFY HIM - LK 23:21
 HE) IN ALL POINTS TEMPTD AS WE R,YET WITHOUT SIN-Heb 4:15B
 O YE OF LITTLE FAITH
 HOW LONG WIL I B W/U & SUFFR U?
 CUD U NOT WATCH W/ME ONE HOUR?
 IF IT B POSIBL,LET THIS CUP PAS FR/ME:NEVRTHELES NOT AS I WIL,
 BUT AS THOU WILT
 (ILUS water & blud as brokn hart)
 mean of watr/blud - Baptizm/L's Suppr
 (ILUS-ANYBODY FOR CALVARY????)

"The Broken Hart"

Scripture: John 19:34

(I'llus Mark Twain and telling only th/facts he knu persnly)
It was a cynicl philosophr who sed=SCRATCH A XPIAN & U WIL FIND A PAGAN

Cynicsim/scept go han in han in th/worl & ther R many peo who wi' not Bliev unles situ canB seen or pruvd Byon shado doubt
was one Js discips who made remar=unles cud @-print nails, in hands/feet,& thrus hand in2 side,wud not Bliev

It thus erthly minstry Js end on note of Scepticism,but it also Bgan that way
Js bin born miracu & story spred throu natin Israel
He acliam as Mesiah at birth & 12 yrs went by & yng boy apear temp Jeru at Feast Pasovr & confound relig ldrs w/Scrip wisdm word furthr spred & peo anxiously await yng man gro 2manhud
Thus was,scene set 4nothr miracu baby grown manhud,son Zach/Eli; & he cum baptiz peo & preach kingdm G at hand
He join one day by man he acliam as Lamb of G & this caus stir Bcuz here now was Mesiah.

He Bgin asembl smal grp followrs & one ask derogatory questin, Can anyth gud cum out of Nazareth?

Ther it was,at very Bgin minstry a putdwn of qualificatins Peo Bgan 2B heal all sorts ailments & on one ecasin heal 2men demon posses,demon go in2 herd swine,run ovr clif & drown
This caus angr/fear & read=MT 8:34

He Bgan 2B unwelcum wen cam bak hometwn Naz;went syn & sinc con sidr local boy made gud,ask 2preach & He did;but direc styl was not 2ther lik & read=LK 4:28-30

nothr time He in Naz,agin near Bgin minstry & Mk 6:5-6A tel us It on day refr 2 as Triumph Entry in2 Jerus & Lk tel us-19:41 Mt say afr bin acliam as HE THAT CUMETH IN TH/NAM OF TH/LORD, He sit outsid city & teach discips bout end times & whil He
at this Mt say- 23:37

felt rejectin deeply,& He cryd,litrly wept Bcuz not 2many wer listn or hear G's mesag 4 them
Evn thez who wer frends wer subj 2pain of lif & this hurt Him as wel

He was preach in twen near Bethny & word givn 2 Him frend Laz had died

He return Bethny & wen ariv & talk Martha,Laz's sistr Jn tel us simply - Jn 11:35

altho brot Laz bak fr/ded knu mank subj 2deth Bcuz of sin,& in His humanty He deeply movd & He cryd

All this led up 2ult rejectin wen He placd trail B4 Pilat & he no want condem this man 2deth gav crowd choic tween Js & hardn crimmal

Lk record-23:18

But Pilat not sur peo really want this crimmal set free spok 2 crowd agin & agin Lk tel us-Lk 23:21
& Pilat appeal 3rd tim w/sam results

it all star w/rej asB residen of Naz

it carv thru His minstry wh/ques ea step of way & He briefly aclaim 4wat was,but that soon swep sid by pub sentmen of want Him dun way with
in all thez evens He felt stragly rej & lak undrst of th/very peo He cum 2help

Was was His reactin 2this rej He face? Hew wud U feel?

W wud Ur reactin B?

in circums lik thez th/norml reactin is angr/disaptmen/dis-ilusimem/& Wat's Th/Use atitud

I no cert Js react all thez ways,but He did react as many othr human wud

Authr Heb tel us=Heb 4:15B

He humn lik us;he no robot go thru motins,fell nuth;He thirst; He hungr;He had all emetins,yet endur all & she cudB dun but whil go thru,she humannes

On sevrل ecasin sed=O ye of littl faith;en othr sed=Hew long shal I B w/U & suffr U

He ques sleep discips=Cud U not watch w/Me 1 hour?

He felt rej & lonlines deeply & one las prayrs 2 Fathr was bout remov cup fr/Him,but net His wil,but G's

He resiga 2imment deth,but in humanes no want 2 & so He nail 2cros,go thru heribl ordeal w/all thez feelings of rej & hart mus bin hvy 2realiz G had 2ge 2this extrem 2redeem worl

No wondr Jn tel us Js alrady ded & read vs 34

Med authertys tel us in case hart ruptur blud colec lin rad hart & watr sep fr/blud & wen Romn sold pierc Js side,pierc hart & blud/watr cum out

& it preb Js litrly dy of Brekn Hart

& figtivly can C hart achd 4lak recog who/wat He was

It at th/cros we confr by simpl symbllism this las even crucifix & Js

in Ch Js Xp ther R 2 sacraments & w/elmens flo fr/His sid, ea one symbolic of a sacrament

Water=Baptism;Blud=Lord's Supper

(I'llus of Anbody For Calvary)

on lif's train we travl many streets,& hav choic get off many stops,but only get off at Calvry by choic

2mak that stop requirs a Brekn Hart

our harts shudB brekn 4 th/sin & sinfl pee rad us who kno litl or nuth bout G's complet luv 4 His creatin

Js gav all had 2giv wilingly 4 U & me & worl,but it His Brekn

Hart that pruv that complet luv only wen our harts R brekn Bcuz we kno G dyd in our plac can we evr comprehend ful signif of this

& only then can we claim it fully as being dun FOR ME persnly & then we can claim triumphantly lik th/hymnwritr declares,

HALLELUJAH WHAT A SAVIOR!

"The Broken Heart"

Scripture: John 19:34

(Illustration of Mark Twain and how he reported only that which he knew)

At one time Mark Twain was working as a reporter and he was sent to cover an important social event for the newspaper. His editor had warned him to state only facts which he could verify from his own knowledge. This is the story he turned in:

"A woman giving the name of Mrs. James Jones who is reported to be one of the society leaders in the city gave what is reported to be a party yesterday to a number of ~~alleged~~ alleged ladies. The hostess claims to be the wife of a reputed attorney."

A cynical philosopher once remarked, "Scratch a Christian and you will find a pagan." Cynicism and scepticism go hand in hand in the world. There are simply many, many people who will not believe unless the situation can be seen, or proved beyond the shadow of a doubt. It was one of Jesus' faithful disciples who made the remark that unless he could see the print of the nails in His hands and put his finger into the print of those nails, and thrust his hand into His side, he would not believe. It was thus that the earthly ministry ~~had~~ ended on a note of scepticism. But it had also begun that way. Jesus had been born miraculously and the story of that birth had spread throughout all of the nation of Israel. He was acclaimed as the Messiah at birth. Twelve years went by and a young boy appeared in the temple in Jerusalem at the Feast of the Passover and he had confounded the educated religious leaders there with His ~~Scriptural~~ Scriptural wisdom. Word of that had spread also throughout Israel and the waiting continued with expectancy for this young man to grow to adulthood.

Thus it was that the other miraculous baby born to the priest Zacharias and his wife Elizabeth appeared on the scene and began to preach that the kingdom of God had arrived. As he went about the countryside, ~~xxxxxxx~~ baptizing people, he was joined by a man whom he proclaimed to be the Lamb of God. This caused quite a stir and as this man took His leave of John the Baptist He began to assemble a small group of followers. One of them asked the derogatory question, "Can anything good come out of Nazareth?" There it was, at the very beginning of His ministry, a putdown on His qualifications.

People began to come to Him to be healed of all sorts of ailments. On one of these first occasions He was met by two men who were demon possessed. He healed them, and caused the demons to enter a herd of pigs nearby, and the pigs ran down a steep hillside and drowned in the sea. This caused anger and fear and Matthew recorded it and related, "And behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts," Matthew 8:34.

He began to be unwelcome at the very first when He came back to His hometown of Nazareth. He went into the synagogue on the sabbath and since He was considered as the local boy who had made good, He was afforded the opportunity to preach on that day. But His direct style of preaching wasn't to their particular liking and it is Luke who tells us, "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them went His way," Luke 4:28-30.

At another time He was in Nazareth, again near the beginning of His ministry and Mark tells

us, "And He could there do no mighty work, save that He laid His hands upon a few sick folk and healed them. And He marvelled because of their unbelief." Mark 6:5-6A.

It was on the day which is referred to as His triumphal entry into Jerusalem that Luke tells us, "And when He was come near, He beheld the city, and wept over it," Luke 19:41. Matthew tells us that shortly after He had come into the city and been acclaimed as "He that cometh in the name of the Lord," He was sitting outside the city teaching His disciples about the end times and it was while relating these events and the fall of Jerusalem that He looked down over the city and cried, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," Matthew 23:37.

He felt the rejection deeply and He cried, literally wept because not too many were listening or hearing God's message for them.

Even those who were His friends were subject to the pain of life and this hurt Him as well. He was preaching in a town near Bethany and word was sent to Him that His friend Lazarus had died. He returned to Bethany and when He arrived and began to talk to Martha, Lazarus's sister, John tells us simply, "Jesus wept," John 11:35.

Although He brought Lazarus back from the dead, He knew that mankind was subject to death because ~~xxx~~ of sin and in His humanity He was deeply moved and He cried.

All of this led up to the ultimate rejection when He was placed on trial before Pilate and Pilate not wanting to condemn this man to death, gave the crowd the choice between Jesus and a hardened criminal. Luke records, "And they cried out all at once, saying, 'Away with this man, and release unto us Barrabas,'" Luke 23:18.

But Pilate not sure that the people really wanted this criminal set free spoke to the crowd again. And again Luke tells us, "But they cried saying, 'Crucify Him, crucify Him,'" Luke 23:21. And Pilate again appealed to them a third time with the same results.

It all started with His rejection as being a resident of Nazareth. It carried on through His ministry which was questioned each step along the way. And He was briefly acclaimed for what He was, but that was soon swept aside by public sentiment of wanting Him done away with. In all of these events He felt strongly the rejection and lack of understanding of the very people that He had come to help. So what was His reaction to the rejection which He faced? How would you feel? What would your reaction be? In circumstances like these the normal reaction is one of anger, frustration, disappointment, disillusionment, and a "What's the use" attitude. I'm not certain that Jesus reacted in all of these ways, but He did react as many other humans would. The author of Hebrews tells us that He, "Was in all points tempted as we are, yet without sin," Hebrews 4:15B.

He was human, just like us. He wasn't a robot going through the motions and feeling nothing. He hungered, He thirsted, He had all of the same emotions such as we do, yet He endured all of it to show us that it could be done. But while He was going through all of this He showed His humanness. On several occasions He remarked to the unbelieving about Him, "O ye of little faith," because they would not accept what He could do. On several occasions the disciples were unable to exact a cure for someone and so they came to Jesus and He exclaimed, "How long shall I be with you and suffer you?" He questioned His sleeping disciples in the garden where He had placed them to keep Him company by asking, "Could you not

watch with Me one hour?" He felt the rejection and the loneliness very deeply. And it was one of His last prayers to His Father that requested, ~~xxxxxxx~~ "If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."

He was resigned to face His imminent death, but in His humanness He didn't want to. And so it was that He was nailed to the cross, going through that horrible ordeal with all of these feelings of rejection and His heart must have been very heavy to realize that God had to go to this extreme to redeem the world. Is it any wonder then that John tells us, that Jesus was already dead, ~~xxx~~ "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water," verse 34.

Medical authorities tell us that in the case of heart rupture, the blood collects in the lining around the heart and the ~~xxx~~ water in the blood separates from the blood, thus creating both water and blood. When the Roman soldier pierced the side of Jesus, his lance probably pierced the heart and heart lining causing the flow of blood and water. If this is the case, then Jesus literally died of a "Broken Heart." Figuratively, we can see that this was so, because His heart must have ached for the lack of recognition of who and what He was. *

(Illustration of "Anybody for Calvary?")

A man tells of an elevated train which had one of its stops near a large cemetery. But the trains did not automatically stop at the cemetery to let people off. If anyone wanted off there, they had to ask for the train to stop. As it neared the stop for the cemetery, the conductor would go through the train and say, "Next stop is Calvary Cemetery. The train only stops on signal. Anybody for Calvary? Anybody for Calvary?"

On life's train as we live it, we travel down many streets with little or no thought. But we have the choice of getting off at Calvary by choice only. But to make that choice requires a "Broken Heart." Our hearts should be broken for the sin and sinful people around us who know ~~xxxx~~ little or nothing about God's complete love for His creation. Jesus gave all that He had to give willingly for you and me and the world. But it was His "Broken Heart" that proved that complete love.

* But it is also at Calvary that we are confronted by the simple symbolism of this last event of the crucifixion of Jesus. Within the Church of Jesus Christ there are two sacraments. And with the two elements which flowed from the side of Jesus, each one is symbolic of a sacrament. The Water is symbolic of the sacrament of Baptism, while the Blood is symbolic of the sacrament of the Lord's Supper.

Only when ~~we~~ our hearts are broken because we know that God died in our place can we ever comprehend the full significance of all of this. And only then can we claim it fully as being done for "Me," personally. And we can claim as the hymnwriter declares, "Hallelujah, What A Savior."

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 23, 1989

Mr. Mark McCoy, Guest Speaker
Mr. Dale Rice, Minister of Music

MAUNDY THURSDAY SERVICE 7:30 P.M.

Prelude

*Hymn No. 253 "Beneath The Cross"

*Ascription

*Call to Worship:

Pastor: The bread of God is He which cometh down
from heaven, and giveth life unto the
world.

People: Jesus said, "I am the bread of life: he
that cometh to Me shall never hunger, and
he that believeth on Me shall never thirst."

*Invocation: (In Unison) Thine, O Lord, is the day, and
Thine is the night; cover our sins with Thy
mercy as Thou dost cover the earth with
darkness; and grant that the Son of
Righteousness may ever shine in our hearts,
to chase away the darkness of evil thoughts
and deeds, through Jesus Christ our Lord.
Amen.

Offering

Offertory

*Doxology - page 382

Service of Communion

Confession

Consecration

Distribution of the Bread and Cup

Prayer of Thanksgiving

Scripture: John 13: 21-30

Portrayal of Judas

Hymn No. 258 "When I Survey the Wondrous Cross"

Benediction

***** *Congregation Standing *****

We extend a warm invitation to each and everyone to stay
after the service for a reception in honor of our new
members. Please join in the fellowship and spirit of
this holiday season.

Those serving as Ushers will also be serving the Lord's
Supper this evening.

Van Driver tomorrow night is Dick Dally.

Van Driver Easter Sunday is Marty Henry.

The first meeting of the "Night Out" group will be held
on Saturday April 1st at 7:00 P.M. Plan to come and
bring a friend and some good ideas of things to do
and places to go.

GOOD FRIDAY service will be held at 7:30 P.M. in the
Sanctuary. This is also a service of communion.

EASTER SUNRISE BREAKFAST will be held on Sunday morning
immediately following the Sunrise Service at 6:30 A.M.
Don't forget to bring your rolls if you have signed
up to do so. See you at 6:30 A.M.

UPCOMING DATES TO REMEMBER:

April 5 - Council meeting at 7 P.M.

April 9 - The Youth of the Church will be doing the
entire church service. Let's be sure to
give them your support.

April 29 - The Youth will be holding its 2nd Spaghetti
Dinner. Details will be forth coming.

Be sure to share your Easter Sunday with us in worship
as we have a special kind of service. The Chancel
Choir will be doing "special music" as a part of our
celebration of the risen Jesus Christ. 11:00

WELCOME ALL TO COMMUNE
SLOW CARDS

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 24, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

GOOD FRIDAY WORSHIP SERVICE 7:30 P.M.

Prelude "There Is a Green Hill Far Away"

*Processional Hymn No. 258 "When I Survey the Wondrous
Cross"

*Ascription

*Call to Worship:

Pastor - What shall I render unto the Lord for all
His benefits toward me?

People - I will take the cup of salvation, and call
upon the name of the Lord.

*Invocation (In Unison) Abide with us, O searching and
living God, for it is evening and the day is
far spent. Let the shadow of Thy presence
shelter us from the haste and fret of the day.
Let the awareness of what was done for us by
Your Son, and our Savior, burn within our
hearts to remind us of our need of Him. Deepen
within us a desire to amend our lives according
to Your holy will, in Jesus name we pray. Amen.

Offering

Offertory "Wondrous Love"

*Doxology - page 382

Service of Communion

The Confession

The Consecration of the Elements

The Distribution of the Bread and Cup

Prayer of Thanksgiving

A Service of Tenebrae:

First Reading - Matthew 26:17-25

First Candle extinguished

Hymn No. 253 first verse

First lights extinguished

Second Reading - Matthew 26: 26-30

Second Candle extinguished

Hymn No. 281 first verse

Second lights extinguished

Third Reading - Matthew 26: 36-46

Third Candle extinguished

Hymn No. 122 first verse

Third lights extinguished

ME (Fourth Reading - Matthew 26: 47-56

Fourth Candle extinguished

Anthem "Were You There?"

Fourth lights extinguished

Bob (Fifth Reading - Matthew 26:57-66

Fifth Candle extinguished

Hymn No. 246 first and fifth verses

Fifth lights extinguished

ME (Sixth Reading - Matthew 27:1-2, 11-18, 20-26

Sixth Candle extinguished

Hymn No. 274 first, second and last verses

Sixth lights extinguished

Bob (Seventh Reading - Matthew 27:45-54

Seventh Candle extinguished

Hymn No. 256 all verses

Seventh lights extinguished

Darkness

Prayer ME

The Vigil Begins

Departure

***** *Congregation Standing *****

The word "Tenebrae" means "darkness." In this service this
evening seven candles are lit at the beginning of the
service. After each Scripture is read a candle is
extinguished. A hymn is sung and some of the sanctuary
lights are then extinguished. Each of these portions of
Scripture, hymn, and increasing darkness are reminders
to us of the darkness which descended to earth with the
suffering and death of Jesus Christ. At the end of the
service, all of the lights in the sanctuary will be
extinguished for a brief period. Then the light on the
cross will again be lit and each worshipper is to leave
in SILENCE. This means NO talking, and as little noise
as possible as we each depart, reflecting on what our
Savior endured on our behalf. There is no benediction
because our vigil begins, awaiting the day of
Resurrection. We pray that this service will inspire
each of you to keep that vigil and come and worship the
Risen Lord on Sunday.

LOVE LOAVES are to be brought to Church on Sunday morning
and presented for dedication at the given time in the
worship service.

SUNRISE SERVICE AND BREAKFAST will begin at 6:30 A.M. in
Rehoboth Hall, on Easter morning. Rise and shine and
join in our celebration of the Risen Lord and Savior.

Third Reading: Matthew 26:36-46

Then Jesus brought them to a garden grove, Gethsemane, and told them to sit down and wait while he went on ahead to pray. He took Peter with him and Zebedee's two sons James and John, and began to be filled with anguish and despair.

Then he told them, "My soul is crushed with horror and sadness to the point of death . . . stay here . . . stay awake with me."

He went forward a little, and fell face downward on the ground and prayed, "My Father! If it is possible, let this cup be taken away from me. But I want your will, not mine."

Then he returned to the three disciples and found them asleep. "Peter," he called, "couldn't you even stay awake with me one hour? Keep alert and pray. Otherwise temptation will overpower you. For the spirit indeed is willing, but how weak the body is!"

Again he left them and prayed, "My Father! If this cup cannot go away until I drink it all, your will be done."

He returned to them again and found them sleeping, for their eyes were heavy, so he went back to prayer the third time, saying the same things again.

Then he came to the disciples and said, "Sleep on now and take your rest . . . but not! The time has come! I am betrayed into the hands of evil men! Up! Let's be going! Look! Here comes the man who is betraying me!"

Fourth Reading: Matthew 26:47-56

At that very moment while he was still speaking, Judas, one of the Twelve, arrived with a great crowd armed with swords and clubs, sent by the Jewish leaders. Judas had told them to arrest the man he greeted, for that would be the one they were after. So now Judas came straight to Jesus and said, "Hello, Master!" and embraced him in friendly fashion.

Jesus said, "My friend go ahead and do what you have come for." Then the others grabbed him.

One of the men with Jesus pulled out a sword and slashed off the ear of the High Priest's servant.

"Put away your sword," Jesus told him. "Those using swords will get killed. Don't you realize that I could ask my Father for thousands of angels to protect us, and he would send them instantly?" But if I did, how would the Scriptures be fulfilled that describe what is happening now?" Then Jesus spoke to the crowd. "Am I some dangerous criminal," he asked, "that you had to arm yourselves with swords and clubs before you could arrest me? I was with you teaching daily in the Temple and you didn't stop me then. But this is all happening to fulfill the words of the prophets as recorded in the Scriptures."

At that point, all the disciples deserted him and fled.

Fifth Reading: Matthew 26:57-66

Then the mob led him to the home of Caiaphas the High Priest, where all the Jewish leaders were gathering. Meanwhile, Peter was following far to the rear, and came to the courtyard of the High Priest's house and went in and sat with the soldiers, and waited to see what was going to be done to Jesus.

The chief priests and, in fact, the entire Jewish Supreme Court assembled there and looked for witnesses who would lie about Jesus, in order to build a case against him that would result in a death sentence. But even though they found many who agreed to be false witnesses, these always contradicted each other.

Finally two men were found who declared, "This man said, 'I am able to destroy the Temple of God and rebuild it in three days.'"

Then the High Priest stood up and said to Jesus, "Well, what about it? Did you say that, or didn't you?" But Jesus remained silent.

Then the High Priest said to him, "I demand in the name of the living God that you tell us whether you claim to be the Messiah, the Son of God." "Yes," Jesus said, "I am. And in the future you will see me, the Messiah, sitting at the right hand of God and returning on the clouds of heaven."

Then the High Priest tore at his own clothing, shouting, "Blasphemy! What need have we for other witnesses? You have all heard him say it! What is your verdict?"

They shouted, "Death!—Death!—Death!"

Sixth Reading: Matthew 27:1-2, 11-18, 20-26

When it was morning, the chief priests and Jewish leaders met again to discuss how to induce the Roman government to sentence Jesus to death. Then they sent him in chains to Pilate, the Roman governor.

"Are you the Jews' Messiah?" the governor asked him. "Yes," Jesus replied. But when the chief priests and other Jewish leaders made their many accusations against him, Jesus remained silent. "Don't you hear what they are saying?" Pilate demanded. "But Jesus said nothing, much to the governor's surprise.

Now the governor's custom was to release one Jewish prisoner each year during the Passover celebration—anyone they wanted. This year there was a particularly notorious criminal in jail named Barabbas, and as the crowds gathered before Pilate's house that morning he asked them, "Which shall I release to you—Barabbas, or Jesus your Messiah?" For he knew very well that the Jewish leaders had arrested Jesus out of envy because of his popularity with the people.

Meanwhile the chief priests and Jewish officials persuaded the crowds to ask for Barabbas' release, and for Jesus' death. So when the governor asked again, "Which of these two shall I release to you?" the crowd shouted back their reply: "Barabbas!" "Then what shall I do with Jesus, your Messiah?" Pilate asked. And they shouted, "Crucify him!" "Why?" Pilate demanded. "What has he done wrong?" But they kept shouting, "Crucify! Crucify!"

When Pilate saw that he wasn't getting anywhere, and that a riot was developing, he sent for a bowl of water and washed his hands before the crowd, saying, "I am innocent of the blood of this good man. The responsibility is yours!" And the mob yelled back, "His blood be on us and on our children!"

Then Pilate released Barabbas to them. And after he had whipped Jesus, he gave him to the Roman soldiers to take away and crucify.

Seventh Reading: Matthew 27:45-54

That afternoon, the whole earth was covered with darkness for three hours, from noon until three o'clock. About three o'clock, Jesus shouted, "Eli, Eli, lama sabachthani," which means "My God, my God, why have you forsaken me?"

Some of the bystanders misunderstood and thought he was calling for Elijah. One of them ran and filled a sponge with sour wine and put it on a stick and held it up to him to drink. But the rest said, "Leave him alone. Let's see whether Elijah will come and save him."

Then Jesus shouted out again, dismissed his spirit, and died. And look! The curtain secluding the Holiest Place in the Temple was split apart from top to bottom; and the earth shook, and rocks broke, and tombs opened, and many godly men and women who had died came back to life again. After Jesus' resurrection, they left the cemetery and went into Jerusalem and appeared to many people there.

The soldiers at the crucifixion and their sergeant were terribly frightened by the earthquake and all that happened. They exclaimed, "Surely this was God's Son."

First Reading: Matthew 26:17-25

On the first day of the Passover ceremonies, when bread made with yeast was purged from every Jewish home, the disciples came to Jesus and asked, "Where shall we plan to eat the Passover?"

He replied, "Go into the city and see Mr. So-and-So, and tell him, 'Our Master says, my time has come, and I will eat the Passover meal with my disciples at your house.'" So the disciples did as he told them and prepared the supper there.

That evening as he sat eating with the Twelve, he said, "One of you will betray me."

Sorrow chilled their hearts, and each one asked, "Am I the one?"

He replied, "It is the one I served first. For I must die just as was prophesied, but woe to the man by whom I am betrayed. Far better for that one if he had never been born."

Judas, too, had asked him, "Rabbi, am I the one?" And Jesus had told him, "Yes."

Second Reading: Matthew 26:26-30

As they were eating, Jesus took a small loaf of bread and blessed it and broke it apart and gave it to the disciples and said, "Take it and eat it, for this is my body."

And he took a cup of wine and gave thanks for it and gave it to them and said, "Each one drink from it, for this is my blood, sealing the New Covenant. It is poured out to forgive the sins of multitudes. Mark my words—I will not drink this wine again until the day I drink it new with you in my Father's Kingdom."

And when they had sung a hymn, they went out to the Mount of Olives.

COMMUNITY GOOD FRIDAY SERVICE

MARCH 24, 1989

(Please enter and leave the service only during the ushering intervals or while the congregation is singing the hymns.)

SCENES FROM THE CRUCIFIXION

The Organ Prelude Mr. LaMonte Crape

12:00 - THE CALL TO WORSHIP

The Call to Worship Rev. Mr. J. Bruce Byers

The Prayer of Invocation Rev. Mr. J. Bruce Byers

*The Hymn No. 194 "O Sacred Head Now Wounded"

12:05 - JESUS IN GETHSEMANE
(Prayer)

The Scripture Reading Matthew 26:36-46

Rev. Mr. Robert W. Woodroffe

Solo Mr. John N. Cooper, Jr.

The Meditation Rev. Mr. Robert Battles

The Prayer Rev. Mr. Robert Battles

*The Hymn No. 394 "In The Hour of Trial"

12:30 - JESUS TAKEN CAPTIVE
(Kiss, Betrayal and Arrest)

The Scripture Reading

Psalm 139:11,12; Matthew 5:14,16

Rev. Mr. Dennis Moore

Solo Mrs. Evie Deahl Barnes

The Meditation Rev. Mr. Jeffrey Greenway

The Prayer Rev. Mr. Jeffrey Greenway

*The Hymn No. 202 "There Is A Green Hill Far Away"

Organist - Karen Krenitsky

12:55 - JESUS BEFORE THE SANHEDRIN AND PILATE
(Judgment Seat)

The Scripture Reading Luke 22:63-71; John 19:4-11

Rev. Father Ettore DeNapoli

Solo Claudette Sanzotti

The Meditation Rev. Father Thomas R. Wilson

The Prayer Rev. Father Thomas R. Wilson

*The Hymn No. 195 "In The Cross of Christ I Glory"

1:20 - JESUS MOCKED BY THE SOLDIERS
(Crown of Thorns)

The Scripture Reading Matthew 27:27-31

Rev. Mr. Paul Inks

Solo Mrs. Robin Oxley Kriley

The Meditation Rev. Mr. Ralph Link

The Prayer Rev. Mr. Ralph Link

*The Hymn No. 400 "O Love That Wilt Not Let Me Go"

Organist - Dale Rice

1:45 - JESUS ON THE ROAD TO GOLGOTHA
(Carrying the Cross)

The Scripture Reading Luke 23:26-33; Mark 8:34

Rev. Mr. J. Bruce Byers

Solo Mrs. Paula Baptiste

The Meditation Rev. Mr. Dennis Molnar

The Prayer Rev. Mr. Dennis Molnar

*The Hymn No. 198 "When I Survey The Wondrous Cross"

2:10 - JESUS' CRUCIFIXION
(Death on the Cross)

The Scripture Reading Rev. Mr. Ronald H. Weryha

Ape P writ Gal Ch - Gal 6:7 - B NOTCEIVD, GO IS NOT MOCKD
 Trail Js evr, bin scourgd & reasn 4it
 vs 27 - want hav fun His expens
 vs 28 - Pilat/Herod & Js Galilean - gorjus robe - Lk 23:16
 vs 29 - signs reylty
 Ave, Caesar - hail god
 Ave, K of Jews - hail no god
 Here G is being mocked
 vss 30-31 - Js was Bgin of nuisanc & thrt 2 Romn Empir
 (Ilus grafitti ancient Pompeii by anti-Xpians)
 PICTUR ON WALLS OF ANCIENT POMPEII DEPIC XPIAN KNEELINF B4
 A JAKASS & BLOW WORDS - ANAXIMENES WORSHIPS HIS GOD
 Js considr as radicl & only way deal & that is dispo
 we R made awar this by Gopl writrs,
 but wat duz do 4us? How affect us?
 (Ilus littl boy C.E.Montague novl - RUF JUSTICE)
 boy 1st tim hear serm crucifixin ef Js
 sob, cry out leud & pee luk at him
 mothr whispr=DONT TAK TH/PREACHR 2SERIOUSLY. WAT WIL PEO THINK?
 How seriously we tak mesag
 jus story tol w/in ch's comunity once yr? Hav no effec on us?
 G was B mockd, yet P say G is not mockd
 wat he say?
 1st=Event is past & G is no longer mockd
 permit self 2B mockd then, but no mor, He fulfil plan 4mank
 P add=4WATSOEVR A MAN SOWETH, THAT HE SHAL ALSO REAP
 Respons is up 2us, receiv, rejec & sow sepratin fr/G
 (Thomas Carlyle quote)
 IF JS XP WER 2CUM 2DAY, PEO WUD NOT EVN CRUCIFY HIM. THEY WUD ASK
 HIM 2DINNRR, & HEAR WAT HE HAD 2SAY, & MAK FUN OF IT
 Wat wud B our reactin?
 hav choic ea day liv 4 Him or world
 wen chooz worl, in efec we mock Him
 B not Doeivd, G was mock on Calvry, but He not mockd now
 watever we do agin G, we do agin ourselvs
 G invites us 2respon 2His gift salv thru Xp - wat our respon
 2day??

Thoz Bliev in G, Bliev His Wor-th/Bibl tels truth, but wat bout vs
 writn by Apos P in Gal lttr 6:7?
 he stat=B not dceivd, G is not mockd
 that statmen not tru wen lk at fr/Scrip tex Mt's Gospl chap27
 Th/trial Js jus end; end w/sever beat admin by Romn soldrs
 Apos Jn tel us, ordr by Pilat in Blief this punishmen enuf 4 Js
 Ave ask His B releas
 out whthr tru or not cant say 4cert, but can say 4cert, Js at
 mercy thez soldrs
 Afr He receiv beat Mt tal us=vs 27
 thez wer bodygard Pilat & fel 2them 2prep this man 4executin
 but B4 did that they determ hav littl fun His expens
 vs 28=wen determ Js Galilean, sent Herod; examin, send bak & Lk say
 23:16=Herod giv gorjus robe, & this may bin it
 vs 29=crown thorns/scepter symbls roylty, & it dun in mockry
 Here was G being mockd
 thez Romn soldrs Bliev Caesar was god=Ave, Caesar ment that
 Ave, K of Jews ment Js was not god, but mockd
 vss 30-31=went Byon jus bow knee they knu Him as nuisanc & need
 2B delt w/Bcu2 pos thret 2 Romn Empir
 (Ilus anti-Xpian grafitti on Pompeii walls)
 It easy C how hatrd start Jeru as Js B prep 4 executin,
 He luk upon as radicl by both own peo & Romns & only one way 2
 deal w/radicls, & that is dispo of them
 We made awar this by Gospl writrs-but wat duz do 4 us?
 How duz it afec us?
 (Ilus littl boy novl C.E.Montague - Ruf Justice)
 How serius we tak mesag crucifixion Js Xp?
 is it story repeat w/in ch's, comunity once a yr?
 Is it sumth we grown acustmd 2 & hav no efec on us, & we no
 tak mesag seriously anymor?
 G was being mockd & yet P writ=B not Doeivd G is not mockd
 he try 2convey?
 1st say this event past & G is no longer mockd; man canot mock G
 in any way watever
 G permit self 2B mockd in this event 2fulfil plan 4mank
 P add=4watsoevr a man soweth, that he shal also reap
 We can hear this mesag of salv as givn thru lif & blud of Js Xp
 & let hav no efec on us & that fine w/G
 but we need 2B awar that if we no respon 2that salv, bot & pd
 4 by Him, we R sow our own sepratin fr/G
 No, th/Bibl duz not lie & P no ly wen wrot G is not mockd
 man may think he mocks G 2day by not acpt G's gift salv, but man
 only mock self & not G
 (Ilus Thomas Carlyle quote bout Js cum 2day)
 Wat wud B our reactin?
 ea day our livs hav optuntiy 2either liv 4 Him, or 4 this worl
 wen chooz liv 4 worl we R in efec mock Him 4 we stan w/thoz
 opposd 2Him -B not Doeivd, G was mockd on Calvry w/crucifix &
 deth Js Xp - but G is not mockd now

Good Friday Service: March 24, 1989 -

Jesus Mocked By The Soldiers

Scripture: Matthew 27:27-31

Those who believe in God, believe that His Word, the Bible tells the truth. But what about a verse written by the Apostle Paul in his letter to the Galatian Church where he states, "Be not deceived, God is not mocked?" That statement is not true when we look at it from the Scripture text in Matthew's Gospel, the 27th chapter, beginning with the 27th verse. ~~xxxxx~~ The trial of Jesus has ended. It ended with a severe beating administered by the Roman soldiers. The Apostle John tells us in his Gospel that Pilate had Jesus scourged trusting that those calling for His death would consider this as punishment enough and He could be released. But whether that is true or not we cannot say for certain. But we can say for a certainty that Jesus was at the mercy of these soldiers. After He had received the beating rendered by them, Matthew states, "Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers," vs 27. These were the bodyguards of Pilate. It fell to them at this point to prepare this man for execution. But before they did ~~that~~ that, they were determined to have a little fun at His expense.

Thus it is that Matthew adds, "And they stripped Him, and put on Him a scarlet robe," vs 28. When Jesus had been brought to Pilate, Pilate had learned that He was a galilean, thus putting Him under the jurisdiction of King Herod. This gave Pilate an excuse to beg off making a decision in this case, so he sent Him off to have Herod rule in this matter. From the accounts of the encounter between Herod and Jesus we learn that Herod questioned Him and since he knew that he didn't have authority to sentence Him to death ~~xxxxxx~~ which was the penalty being demanded by these religious people, he sent Him back to Pilate for that decision which only a representative from Rome could make. But before sending Him back, we read in the other Gospels that Herod had a gorgeous robe placed upon Him, mocking Him as a king. This scarlet robe which Matthew speaks of here, may have been that robe from Herod. But not only did they array Him in a robe like a king, Matthew relates, "And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him saying, 'Hail, King of the Jews!'"

The crown of thorns was a symbol of royalty as well as the scepter in his right hand. But it was all done in mockery. Here was God being mocked. These ~~xxxxxx~~ pagan Romans believed that the Emperor was god. They saluted him with "Ave, Caesar!" Thus, when they saluted Jesus, decked out in this gorgeous robe, a mock crown, and mock scepter in His hand, they were giving Him a similar greeting. But their greeting was not that He was God, but instead that He was not God. Thus God was actually being mocked. And their mockery went further than just the bowing of the knee before Him. We read, "And they spit upon Him, and took the reed, and smote Him on the head. And after they had mocked Him, they took the robe off Him, and put His own raiment on Him, and led Him away to crucify Him." vs 30-31/ To these battle-scarred and hardened soldiers this man definitely was not God or represented a god. He was the beginning of what became to them a nuisance to be dealt with since it posed a threat to the Roman Empire.

(Illustration of ~~Christian~~ Anti-Christian graffiti in ancient Pompeii)

In ancient Pompeii when Christians were being persecuted and slain for their faith, there appeared on the walls graffiti poking fun at the Christians. One of these was a picture of a Christian kneeling before a jackass. Below it were the words, "Anaximenes worships his God."

It is easy to see how this hatred started in Jerusalem as Jesus was being prepared for His execution. He was looked upon as a radical by both His own people and the Romans, ~~xxxxxxx~~
~~xxxxxxxxxxxxxxxxxx~~ There was only one way to deal with radicals such as Him, and that was to dispose of them. We are made aware of this from the Gospel writers. But what does that do for us? How does it affect us?

(Illustration of little boy in novel by C.E. Montague - Rough Justice)

In a novel by C.E. Montague, entitled, "Rough Justice," a little boy is in church with his mother and he is listening for the first time to a sermon on the crucifixion of Jesus. The little boy gets so caught up in the preacher's description of the Event that he begins to cry. He can't hold back his tears and so he is sniffling and making a bit of noise. People in church are turning around and looking at him. The little boy's mother leans down and whispers, "Don't take the preacher so seriously. What will people think?"

How seriously do we take the message of the crucifixion of Jesus Christ? Is it just a story that we repeat within our churches and community once a year? Is it something we have grown so accustomed to that it doesn't have any effect on us and we don't take the message seriously anymore? God was being mocked. Yet, Paul writing to the Galatian Church said, "Be not deceived, God is not mocked."

What was he trying to convey? First, he was saying that this Event was past, and God is no longer mocked. Man cannot mock God in any way whatever. God permitted Himself to be mocked in this Event to fulfill His purpose for mankind. There is an addition to what Paul wrote in this 7th verse of the 6th chapter of Galatians. That addition reads, "For whatsoever a man soweth, that he shall also reap."

We can hear this message of salvation as given through the life and blood of Jesus Christ and let it have no effect on us and that is fine with God. But we need to be aware that if we do not respond to that ~~xxxxxx~~ salvation, bought and paid for by Him, we are sowing our own separation from God. No, the Bible does not lie. Paul was not lying when he wrote that God is not mocked. Man may think he mocks God today by not accepting God's gift of salvation. But man is only mocking himself and not God.

(Illustration of Thomas ~~Carlyle~~ Carlyle quotation)

Thomas Carlyle once said, "If Jesus Christ were to come today, people would not even crucify Him. They would ask Him to dinner, and hear what He had to say, and make fun of it."

What would be our reaction? Each day of our lives we have the opportunity to either live for Him, or live for this world. When we choose to live for the world we are in effect mocking Him, for we stand with those opposed to Him. "Be not deceived," God was mocked on Calvary with the crucifixion and death of Jesus Christ, "But God is not mocked" now. For whatever we do against God and the things of God, we actually do against ourselves. God invites us to respond to His gift of salvation through Christ. What is our response this day?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 26, 1989
Mr. Robert Weisenstein, Guest Speaker
Mr. Dale Rice, Minister of Music
+ + + + +

EASTER SUNRISE ORDER OF WORSHIP 6:30 A.M.
Prelude
Leader: He is risen, Hallelujah! Seek ye the living
among the dead. Hallelujah! Remember how he
spoke unto you, Hallelujah: The Son of Man
must be crucified, and the third day, rise again.
Hallelujah! Hallelujah!

*Hymn of Celebration: "Christ the Lord is Risen Today"

Christ the Lord is risen today, Alleluia!
Sons of men and angels say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!

Lives again our glorious King, Alleluia!
Where, O death, is now thy sting? Alleluia!
Once He died, our souls to save, Alleluia!
Where's thy victory, boasting grave, Alleluia!

Loves redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Death in vain forbids Him rise, Alleluia!
Christ hath opened Paradise, Alleluia!

Soar we now where Christ has led, Alleluia!
Following our exalted Head, Alleluia!
Made like Him, like Him we rise, Alleluia!
Ours the cross, the grave, the skies, Alleluia! Amen.

*Call to Worship:

Leader: When our Risen Christ, who is our life
shall appear, then shall ye also appear
with Him in glory.

People: Let the body of the Risen Christ dwell in
all richly, and in all wisdom and
knowledge.

Leader: Let the peace of God rule in your hearts,
to those which also ye are called in one
body; and be ye thankful.

People: Whatsoever one does in word or deed, do all
in the name of the Lord Jesus giving thanks
to God and the faith by Him.

*Invocation

Hymn: "Because He Lives"

God sent His Son, they called Him Jesus,
He came to love, heal and forgive;
He lived and died to buy my pardon,
An empty grave is there to prove my Savior lives.

How sweet to hold a newborn baby,
And feel the pride and joy He gives,
But greater still the calm assurance,
This child should face uncertain days because He lives.

And then one day I'll cross the river,
I'll fight life's final war with pain;
And then as death gives way to victory,
I'll see the lights of glory and I'll know He lives.

Chorus: Because He lives, I can face tomorrow,
Because He lives all fear is gone,
Because I know He holds the future,
And life is worth the living just because
He lives.

Easter Poem

Scripture: John 6: 26-35

Sermon: "Not the Last Supper, but your first Breakfast"

*Hymn "He Lives"

I serve a risen Savior, He's in the world today!
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer
And just the time I need Him He's always near.

In all the world around me I see His loving care,
And though my heart grows weary I never will despair;
I know that He is leading through all the stormy blast
The day of His appearing will come at last.

Rejoice, Rejoice, O Christian lift up your voice and sing
Eternal Hallelujahs to Jesus Christ the King!
The Hope of all who seek Him, the help of all who find,
None other is so loving, so good and kind.

Chorus:

He live, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's
narrow way.

He lives, He lives, salvation to impart,
You ask me how I know He lives? He lives within my
heart!

*Benediction

HE
has
Risen!



St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor March 26, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Jennifer Gannon and Toni Jo Patsy

+ + + + +
EASTER MORNING ORDER OF WORSHIP 11:00 A.M.

Prelude "Low In The Grave He Lay"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

Choral Opening "Majesty"

*Hymn No. 289 "Christ The Lord is Risen Today"

Invocation (In Unison) Almighty God, who hast brought
again from the dead our Lord Jesus, the glorious
Prince of salvation: grant us power, we beseech Thee,
to rise with Him to newness of life, that we may over-
come the world with the victory of faith, and have
part at last in the resurrection of the just, we pray
in the name of our Risen Lord. Amen.

Easter Anthem: "Near The Cross"

Easter Prayer

Easter Offering (all envelopes, loose change, and love
loaves are to be brought forward and
placed in the boxes provided)

Offertory "Easter Morning"

*Doxology - page 382

Dedication of Love Loaves and Offering

Easter Anthem: "Resurrection"

Scripture: Luke 23: 55 - 24: 12

Sermon: "The Broken Silence"

Easter Anthem: "Alleluia! Christ Is Risen"

*Hymn No. 292 "Because He Lives"

Benediction

*Closing Chimes

*Postlude "Hark, Ten Thousand Harps and Voices"

+ + + + + *Congregation Standing + + + + +

Mrs. Cindy Kennedy and daughter Jennifer will greet our
members and guests at the door this morning.

Mrs. Phyllis Draxinger will provided the nursery today.

Serving as Ushers today are Dick Dally, Dick Mangel,
Donley Martin and Don Kingsley.

Attendance last Sunday was 140 with 16 visitors.

Van Driver for next Sunday is Ken Draxinger.

Shirley Thompson and Helen Riemer will be visiting the
hospital this week.

Hospitalized: William Winters, and Mrs. Hulda Lippold

The first meeting of the "Night Out" group will be held
in Rehoboth Hall on Saturday April 1st at 7:00 P.M.
Please make plans to come and join us. Bring a friend
and some ideas of things to do and places to go.

UPCOMING DATES TO REMEMBER:

Council meeting - April 5th at 7 P.M.

Youth Service of Worship April 9th

Sunday School Teachers and VBS teachers meeting will be
April 11th at 7 P.M.

Spaghetti Dinner sponsored by the Youth - April 29th

PICTORIAL DIRECTORY will be made this spring. The dates of
April 30th and May 1st will be the dates of photography.
If you are willing to help out the committee, please see
Fanchon Hindman.

TRIVIA OR TRUTH:

What was the subject of the disciples' argument at the
last supper? Luke 22:24

How many angels did Jesus say the Father would send if
Jesus asked for them? Matthew 26:53

Why could Judas' thirty pieces of silver not be put in
the Temple? Matthew 27:6

With what three items did Pilate's soldiers adorn Jesus
in order to mock Him? Matthew 27:28-29

In what three languages was the sign over the cross
written? John 19:20

Which member of the Jewish Council requested the body
of Jesus? Mark 15:43 Luke 23:50

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

EASTER SUNDAY APRIL 8, 1994 - 9:30 A.M.
COMMUNITY BIBLE CHURCH - SAGAMORE, PA.

ELWDE
MEETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ASCRPTION
CALL TO WORSHIP:
WHY SEEK YE THE LIVING AMONG THE DEAD?
HE IS NOT HERE, BUT IS RISEN!
HE IS RISEN INDEED!
LET US WORSHIP GOD!

*HYMN
OFFERING/PRAYER
*DOXOLOGY
LENTEN/EASTER BANNER
THE LORD'S SUPPER
PASTORAL PRAYER
SPECIAL PROGRAM
SCRIPTURE: LUKE 23:55-24:12
SERMON: "THE BROKEN SILENCE" - ST. PAUL'S, BUTLER 3/26/89
*BENEDICTION
*POSTLUDE

UNSP OPEN - 2

SCRIP: LK 23:55-24:12; SERM: THE BROKEN SILENCE"

(ILUS OF VISIT CEMTARY AT BROTHER'S GRAVE & SILENCE)
LSAM 12:23=BUT NOW HE IS DED,WHER⁴ SHAL I FAST?? I SHAL GO TO
HIM, BUT HE SHAL NOT RETURN TO ME.
THIS ONLY ANSR WEN FACE W/SILENC OF DETH * (REPEAT VS ABUV)
EA US WIL GO THAT WAY IN2 TH/SILENC,BUT THOZ GON ON B 4 CAN NO
()BAK
BUT THINK BAK 2NOTHR TIME,NOTHR CEMTARY IN DISTANT LAND
(ILUS BAKGR OF BURIAL OF JS VSS 55-56)
VS 1~~8~~=DARK,1ST RAY LITE,LONLY BIRD SING,DAY NU /UNSPOILD SUN
BURST THRU,WOMN MADE WAY 2TOMB KNU/HERD WAS SEALD
WHO ROLL STONE AWAY???
VS 2=LK TELS US PROB SOLV B4GET THER
VS 3=NO OBTAEL W/STON,BUT ALSO BODY LUVD ONE MISSING
VSS 4-7=ANGEL REMIND THEM OF JESUS WORDS TO THEM
VS 8=THEY REMEMBERED HIS WORDS - TH/SILENCE WAS BROKEN
NOW THEY KNU ANSRS 2QUESTS=WHY HE HAD 2DY,WAT PURP THIS SERV?
UP TO NOW ONLY REMEM HORIBL DETH HE HAD ON CROS OUTSID JERU
(ILUS BEYOND THE CROSS IN ITALIAN ALPS - THE TOMB)
CROS NOT END SALV STORY - IT ENDS W/EMPTY TOMB
JS BROK SILENC OF GRAV & CONQUER DETH W/HIS DETH
BUT STORY SO BIZARRE & WE READ ON - VSS 9-11
THEN WAT HAPN???
VS 12=GUD OLD PETR,INQUISTIV,QUESTIN PETER
2DAY THER THOZ WHO NO BLIEV,OR FIND BIF 2BLIEV
BUT G HAS BROKN TH/SILENC THRU RESURECTIN OF JS XP
THER IS LIF BYON TH/GRAV & IT IS OURS THRU XP
(ILUS ~~EXELEN~~ ZULA EVELYN COON HAS WRITTN ON THIS)
LIK ALL OF US SHE HAS HERD TH/SILENC OF DETH & TH/GRAV
BUT THAT SILENC IS BROKN
JS SED: I AM HE THAT WAS DED, & BHOLD I AM ALIV 4EVRMORE!
(TEN TO GOD SPEAKING THRU TH/SILENC OF TH/AGES
JS XP IS ALIV
KNOW IT! BELIEV IT! & CLAIM IT!
CLAIM THAT UNBROKEN SILENCE AS YOURS FROM TH/ONLY ONE WHO WIL
EVR LUV YOU FULLY & COMPLETELY.
CLAIM JS XP AS UR SAV & KNO 4CERTNTY ALL HE DID WAS 4U PERSNLY
JS XP IS RISEN!
HE IS RISEN INDEED!

(Ilus fal day;cemetary & silenc)

Dav sed - 2 Sam 12:23:

BUT NOW HE IS DED, WHERE⁴ SHAL I FAST?

CAN I BRING HIM BAK AGIN?

I SHAL GO TO HIM, BUT HE SHAL NOT RETURN TO ME

(ilus Byon th/cross - shrin symliz empty tomb & pee step cros)

ZL Evelyn Coon wrote:

LAS EASTR WEN MY VOICE WAS LIFTED UP
TO SING THE PRAISES OF MY RISEN LORD,
I HAD NOT TASTED SORROW'S BITTER CUP;
THE MUSIC ~~WER~~ HELD FOR ME NO MINOR CHORD.

THIS EASTERTIDE MY STRICKEN HEART SENDS UP
THE STRAINS I LIFT IN ACCENTS CLEAR AND STRONG,
FOR I HAVE DRAINED THE DREGS OF SORROW'S CUP
AND LEARNED THE MEANING OF THE EASTER SONG.

I KNOW THE SWEETNESS OF THE MINOR CHORD,
THE GLORY OF THE MAJOR FULL AND CLEAR;
I KNOW THE POWER OF THE RISEN LORD --
HE LIVES, AND THEY SHALL LIVE WHOM I HOLD DEAR.

AND THOUGH I CANNOT HELP THE TEARS THAT FLOW,
AND THOUGH MY HEART IS SAD AS HEART CAN BE,
I SING THE EASTER SONG BECAUSE I KNOW
THE BLESSED EASTER MESSAGE IS FOR ME.

~~Revised~~
~~Revised~~

Th/silenc is brokn

Js sed: I AM HE THAT WAS DED,& BHOL,I AM ALIV 4EVERMO

Lisn 2 G spk thru silenc of ages

Js Xp is ALIVE

Kno it+

Bliev it! & claim that brokn silenc as Urs fr^{THE} only

One who will luv U completly

Claim Js as UR Sav & kno 4certnty all He did was 4U

persnly

Js Xp is RISEN!

He is RISEN indeed!

"The Broken Silence"

Scripture: Luke 23:55-24:12

(Ilus of cemetary & aware of silenc as luk Leroy's grave)

thot of Dav-(st ry from 2 Sam 12:23 -

he sed=BUT NOW HE IS DED,WHERE⁴ SHAL I FAST? CAN I BRING HIM BAK
AGIN? I SHAL GO 2HIM,BUT HE SHAL NOT RETURN 2 ME.

TT only ansr can giv wen face w/silenc of deth=I SHAL GO 2 HIM
BUT HE SHAL NOT RETURN TO ME

Ea us wil go that way in silenc,but thez who hav gon B4 canot
cum bak

But think bak 2nothr tim far remov fr/our own

think nothr cemetary in distan land

It ther in lat aftrnoon of Fri in th/spring that 2men of means
set bout grisly taks remov body of execut crimnal fr/instru He
execut on

it was in jus few short hrs F Unleavnd Bred wud Bgin,& start
of sabath as wel

Thez 2men wer risk defilment by touch ded body & acord 2Law wudB
declar unclean & unabl partak feast-& B unclean 7 days

But w/thez risks thez 2men tuk body of Blovd frend & bury in
gardn tomb

Lk tel us simply-Vs 55

they saw this tomb was in gardn,& made preps as Lk relatvs 56
It had bin stil dark wen grp women start fr/homes 2visit nearby
cemetary

All stil & quiet & then jus as 1st ray lite Bgan dawn on that
morn aftr sabath,one lonely bird Bgan morn song 2greet th/day

It was at that tim day wen day is stil new & unspoiled;wen sun
bursts thru in all its splendr that thez womn made way 2ward
tomb they had seen sealed eve B4 th/start of sabath

they herd resound clunk as 2men usd all ther stragth & energy
2 push & rel lrg mks rad stone in front of tomb,thus cles &
beal tomb fr/beth humans & animls

they no giv thet 2truth that they wud hav facd-who wil rel ston?
Lk tll us prob solv 4the, as read vs 2-3

Net only was ston no obstac 2them,th/body of luv one mis=4-7

& Lk simply stat=& they rembrd His words

how th/silenc was brokn;now all nag quests of why & How,& who,
& reasns 4 deth made sens & wer answerd

up 2this pt all they cud remem was th/horibl deth He dyd on
that horibl cros outsid Jeru

(Ilus of Tomb Byon th/Cross)

this tru 2many pee,they only go as far as th/cross & step
but cros is not end of th/saly story

it end w/empty tomb

It is tru we clennd & 4givr thru shed blud of Js on cros

But Js aros fr/tomb brak silenc of th/grav & conquer mans las
enmy-deth

2/

that mesag so fantas that evn imed discips Js had trubl Bliev it
Lk tel us wovn tel discips & reactin is - vs 11
Petr, gud ol inquis Petr wasnt satisfyd 2B tol this acct
he had 2pruv 2his own satisfactin & Lk tel us-vs 12
2day, ther R thoz who find dif if not imposib 2Bliev this tuk
face
But G has Brokn thru Silenc of deth & givn mank th/only joy
wh/can mak lif worth liv
That joy is that ther lif Byon th/grav & it canB liv w/our Red-
eemer & Creator Almighty God
perhaps 2day U R wait 4 G 2spk thru silenc U face
Cum 2Him in faith Blieving that He shown us absolut pruf of
His luv thru resurectin of Js Xp
(Ilus Zula Evelyn Coon poem =Easter For The Sorrowing")
Th/silenc is Brokn;Js sed=I AM HE THAT WAS DED,& BHOL,I AM ALIV
FOREVERMOR
Listn 2 G spk thru silenc of ages
Js Xp is aliv!
Know it!
Bliev it!
& ~~xxx~~ claim that brokn silenc as Urs fr/the only ONE who
wil evr luv U fuly & completly
Claim Js Xp as Ur Sav & kno 4certnty that all He did was 4U
personly
Js Xp is Risen!
He is Risen indeed!

"The Broken Silence"

Scripture: Luke 23:55-24:12

(Illustration of cemetery and silence)

It was on these days that I fell ill and was in bed for a week.

It was one of those early fall days that we wish we could have everyday, because the weather is so ideal. The sun was warm on that afternoon; the leaves were just beginning to turn giving a hint of the weather to follow. On that hillside, overlooking the city, only the sound of an occasional car on the road below, or the singing of a lone bird in one of the nearby evergreen trees, or the rustle of the wind ~~saxxxxxxxx~~ through the pines broke the silence. As I stood looking down at the six foot by three foot indentation in the ground I was struck by this silence. I thought of how men with shovels and machinery had scooped out the earth and on a day in May we had committed the earthly remains of my brother. Now, all that remained was the evidence that the ground at this spot had been disturbed, and the earth was gradually settling into place to be leveled off and made smooth like the ground surrounding this spot.

And the one thing I felt the most, was the silence. The unbroken silence that death brings into our lives. It was then that I thought of the mightiest King that Israel ever had and his reaction at one point to death. Bathsheeba had delivered a son, but that son became ill. While the child was ill, David fasted and prayed. Then the child died. When he received news of this, he got dressed, and ate, and went about his ~~work~~ normal routine. His servants questioned this and asked him why he fasted when the baby was alive, but now that it was dead, he didn't fast. David replied, "But now he is dead, wherefore shall I fast? Can I bring him back again? I shall go to him, but he shall not return to me," 2 Samuel 12:23.

That is the only answer we can give when faced with the silence of death. "I shall go to him, but he shall not return to me." Each of us will go that way into the silence, but those who have gone on before cannot come back.

But think back to another time far removed from our own. Think of ~~explains~~ another cemetery in a distant land. It was there in the late afternoon of a Friday in the spring that two men of means set about the grisly task of removing an executed criminal from the instrument that He was executed on. It was in just a few short hours that the Feast of Unleavened Bread would begin, as well as the start of the sabbath day. These two men were risking defilement in touching a dead body and according to the law they would be declared unclean for seven days. But with those risks involved, these two men took the body of their loved one and buried Him in a garden tomb. Luke tells us simply, (read verse 55). They saw where this tomb was in that garden cemetery and so they made adequate preparations as Luke relates in the next verse, (read verse 56. the day

2019年12月31日
 2020年1月1日

It had been still dark when a group of women started out from their homes to visit a nearby cemetery. All was still and quiet. And then just as the first ray of light began to dawn on that morning after the sabbath, one lonely bird began his morning song to greet the day. It was at that time of the day when the day is still new and unspoiled, when the sun bursts through in all of its ~~glory~~ splendor that these women began to make their way toward the tomb they had seen sealed the evening before the start of the sabbath. They had heard the resounding clunk as the two men used all of their energy to push the large round stone in front of the tomb, thus closing and sealing that tomb from ~~human and animal~~ both humans and animals. They hadn't given a thought to the truth that they now must have faced. "Who would they get to roll that heavy stone away?" But Luke tells us that problem was solved

for them, "And they found the stone rolled away from the sepulchre. And they entered in and found not the body of Jesus," verses 2-3.

Not only was the stone no obstacle to them, the body of their loved one was missing. "And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, 'Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?' verses 4-7.

And Luke tells us simply, "And they remembered His words." Now, the Silence was Broken. Now all of those nagging questions of "why He had to die, and what purpose," and so forth were answered. Up to this point all they could remember was the horrible death He died on that horrible cross outside of Jerusalem.

(Illustration of Beyond the Cross)

There is a mountain in the Italian Alps which every year thousands of tourists climb. On that mountain there are the stations of the cross leading to a crucifix at the end of the stations. But one tourist noticed a little trail that led beyond the cross. It was not well traveled and his curiosity was aroused. So he stepped beyond the cross and followed the trail. ~~xxxxxxx~~ It was overgrown with brush and weeds and he had a tough time getting through the thicket. To his surprise he came to another shrine that symbolized the empty tomb. It was neglected and the brush had grown up around it as well. Almost everyone had gone as far as the cross and then stopped.

This is true of too many people. They only go as far as the cross and stop. But the cross is not the end of the salvation story. It ends with the empty tomb. ~~It~~ It is true that we are cleansed and forgiven through Jesus' shed blood on the cross. But Jesus arose from the tomb "Breaking" the silence of the grave and conquering man's last enemy, death.

That message is so fantastic that even the immediate disciples of Jesus had trouble believing it. Luke tells us that the women told the Apostles of the empty tomb and the resurrection of Jesus and he adds, "And their words seemed to them as idle tales, and they believed them not." verse 11.

Peter, good old inquisitive Peter, wasn't satisfied to be told this account. He had to go and prove it to his own satisfaction. So Luke adds, "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed wondering in himself what had come to pass," verse 12.

Today, there are those who find it difficult, if not impossible to believe that this took place. But God has broken through the silence of death and given mankind the only joy which can make life worth living. That joy is that there is life beyond the grave and it can be lived with our Redeemer and Creator, Almighty God. Perhaps today you are waiting for God to speak through the silence you face. Come to Him in faith, believing that He has shown us absolute proof of His love through the resurrection of Jesus Christ.

Zula Evelyn Coon has written of this joy and this is what she wrote:

Last Easter when my voice was lifted up
To sing the praises of my risen Lord,
I had not tasted sorrow's bitter cup;
The music held for me no minor chord.
This Eastertide my stricken heart sends up
The strains I lift in accents clear and strong,
For I have drained the dregs of sorrow's cup
And learned the meaning of the Easter song.
I know the sweetness of the minor chord,
The glory of the major full and clear;

I know the power of the Risen Lord --
He lives, and they shall live whom I hold dear.
And though I cannot help the tears that flow,
And though my heart is sad as heart can be,
I sing the Easter song because I know
The blessed Easter message is for me.

The silence is "Broken." Jesus said, "I am He that was dead, and behold, I am alive forevermore." Listen to God speaking through the silence of the ages! Jesus Christ is alive! Know it! Believe it! And claim that "Broken Silence" as yours from the only One who will ever love you fully and completely. Claim Jesus Christ as your Savior and know for a certainty that all He did was for you personally. Jesus Christ is ~~xxxx~~ Risen! He is Risen indeed!

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 2, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Wesley Miller and Chris Shearer

++++++
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 299 "He Lives"

*Ascription

*Exhortation

*Confession (In Unison) Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts: cleanse us, we beseech thee, from all our offenses, and deliver us from proud thoughts and vain desires, that with lowliness and meekness we may draw near to thee, confessing our faults, confiding in thy grace, and finding in thee our refuge and our strength; through Jesus Christ thy Son. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 432 "Softly and Tenderly"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "I Will Sing of My Redeemer"

- Scripture: Luke 24: 13-24

Sermon: "That Afternoon"

*Invitational Hymn No. 295 "I Know That My Redeemer Lives"

*Closing

*Benediction

*Postlude

++++++ *Congregation Standing ++++++

The beautiful flowers on the altar have been placed by

Mrs. Genny Nohach in memory of Nick Nohach.

Mrs. Lois Stokes will greet our members and guests at the

door this morning.

Serving as Ushers today are Marty Henry, John Snow,

Jeff Snyder and Walter Hollefreund.

Nursery will be provided today.

Attendance last Sunday was 170 with 33 visitors.

Van Driver for April 9th will be Dick Mangel.

Bonnie Gannon and Marge Smiley will be visiting the

hospital this week.

Hospitalized: Mrs. Hulda Lippold in BMH.

COUNCIL MEETING this Wednesday at 7:00 P.M.

Sunday School Teachers and ALL VBS teachers and helpers

will hold a meeting April 11th at 7 P.M. Please plan

to be there.

PICTORIAL DIRECTORY planning is now in full swing. The dates of April 30 and May 1 have been set for the days of photographing. We hope that you will give every effort to help make this a success. The committee people have their work started, so why not cooperate and make their efforts easier.

VBS CRAFT helpers are needed. Please see Kathy Goda or

LuAnn Janicki if you are interested in helping.

The CHURCH MEMBERS BIRTHDAY TREE is now up in the Narthex.

If you know of anyone who has a birthday upcoming,

please drop a note in the offering plate so we can post

their names on the tree. This is one way we can share

that time by sending cards or phoning them with our

best wishes.

A special service conducted by the Youth will be held next

Sunday. Yes, they are doing the entire service. Plan

to come and support them.

April 13th the Telephone Committee for the directory will

have a meeting here at the church at 1:00 P.M. If you

would like to volunteer to help out, please see Fanchon

Hindman.

At the close of the service the invitation is extended to

each worshipper to respond to God's leading for your

life. This invitation gives the opportunity to accept

Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

"That Afternoon"

Scripture: Luke 24:13-24

(Ilus Chinese man in mine & "Supplies" - Surprise)
(Ilus Allen Funt & Smile You're on Candid Camera)
Ther R all sort surpris our friends & other peo may pul on us,
but th/surpizs wh/suntims unfold as liv our livs R thos lng remem
I' was now early aftrn of that spring day in Jeru
n lv city fr/Westrn gate;they walk briskly 4 bout 25 min,&
as turn bout 2 lk Rhin can C city stretch arnd them in distanc
it as if lef cares/concerns ~~xxxx~~ of las few days & drop them
as depar

Lk describes as - Vs 13

2discips this pt no identfy & bit latr on one is namd
It only in Lukes Gospl this event fnd & Bliev one discip him
Othr man was Clopas-Alpheus & we sed nothr time Clopas was bros
of Joseph,Js erthly fathr
this then mak him uncle of Js
distantc they travl was bout 8 miles & wat twavl 2 Emmaus 4 is not
known

it gud posibilty tak walk 2work of sum frustratins
vss 14-16=they wer walk w/Js & didnt kno it

Js raises questin - Vs 17

(Ilus of Wait Three Days)

Thez 2men had waitd 3days & ther feelings wer show'ng-
they had herd sumth miraculus had happn,but 2them it no realty
thus,they appear sad,dejectd
Js,unkno 2them this tim,who is serchr of all humn harts,read
ther sens of defeatism

thus it was fr/quest of "strngr" Clopas tak optunt 2inform
this "strngr" of events he didnt seem kno anyth bout

Clopas asks Him why He no kno thez things
surely he mus hav bin only persn in whol worl who no kno this
far as Clopas concernd

but Clopas reveal uttr rejectin/defeat felt by wat he sed &
Lk tels us=Vs 21A

2thez men all th/stuf Js sed bout being th/One G sent, was
ovr & dun with

But wat they didnt kno was that Js is evr presen w/thoz who
desir His presenc

They earnestly desidrd 2C Him,2kno He realy aliv
Ther hopes/dreams bin shattrd & wat they wantd mor than anyth
els was 2kno He had cum bak fr/ded

Clopas went on 2recount th/events of that morn & wat had bin
told them

then this "strngr" Bgins 2spk & Lk tels us=vss 25-27
evn the He quodt Scrip pertain 2 Mesiah,His identy no reveald

2/

So ther walk cum 2end & Clopas/Lk had reach destinatin=Lk 28
intentins wer evidently 2spend nite ther Bcuz Lk say=vs 29
Gr word=CONSTRAINd mean 2compel by entreaty
in othr words,they coax Js 2spend eve w/them & shar meal
ther was sumth bout this "strngr" mus hav intrigue them & they
t continu intrest conversatin w/Him
2ntres 2note that if they had no coax Him 2stay w/them He
wud hav gon on

He wud not hav intrud in2 ther livs & this is truth of Xpian;
Thez who chooz ignor Js will certaly hav ther wishes met

Js duz not intrud on anyones lif
by ther entreat th/strngr 2stay & eat w/them,they had optunt
2hav persnl encountr w/One they tho't was ded
Lk expl simply-Vss 30-31

It When He brok bred & blessd it sumth familiar cam 2mind
it then G remov clouds fr/eyes & they recogniz as Js
bat w/this revlatin He disapear fr/ther midst
Here we encountr Resurectin body of Js

altho He seem norml & human in evr respec,yet ther spiritual
qualty bout Him that norml humn lif/body duz not hav
aftr Js disapear fr/ther midst Lk & Clopas mus hav sat 4sumtim
in silenc lk at one nothr,try determ if actuly bin privileg 2
this strng episod

Lk recod ther words=Vs 32

(Ilus dying soldier being tol bout Emmaus Road)

Ea us travls th/Emmaus road of our livs

we hav many optuntys 2meet & spk w/Risen Lord
we hav optunt 2invt Him in2 our livs or let Him travl on
it out choic & we can kno wondrfel feloship of ~~xxxx~~ His luv
in our livs,or we can strugl along w/out Him
Which walk will you chooz?

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 23, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS
:

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: LUKE 24:13-24
SERMON: "THAT AFTERNOON" - ST. PAUL'S, BUTLER, 4/2/89
*HYMN
*BENEDICTION
*POSTLUDE

LOIS

LORRIE

SHERAY

LAINO

BALES - THIS

OKLA CITY

SCRIPT: LUKE 24:13-24; SRM: THAT AFTERNOON

(ILUS CHINESE WORKER IN CHARG OF "SUPPLIES") & SURPRISE)
(ILUS ALLEN FUNT & CANDID CAMERA)

ALL SORTS SURPRISES BUT THOZ STIK W/US R MEMBL ONES
1ST EASTR SUN AFTERNOON

VS 13=THEZ R 2FOLLOWRS OF JS

ILK AWAY FR/JERU & AS WALK CUD LK BAK & CITY BCUM SMALL
IT LK LV CITY & ALL CARES/PROBS

NO NAME THEM HERE,BUT LATER DISCOVR ONE NAM CLOPAS/ALPHEUS &
HE BROS OF JOSEPH,JS'S UNCLE

OTHR THOT 2B LUKE HIMSELF & NO NAM BCUZ MODESTY

EMMAUS BOUT 8MI FR/JERU & PERHAPS JUS TAK WALK BCUZ FRUSTRATIN

VSS 14-16=NO KNO JS & EVIDENT DISTRAT, HUY HARTED

VS 17=JS ASK WHY SAD

(ILUS FLOWER LADY & "WAIT THREE DAYS")

THEZ MEN WAIT 3DAYS & LKS LK NUTH HAPN

HERD SUMTHIN MIRAC HAPN,BUT THEY NO PART OF IT

JS SERCHR OF HARTS KNU THERS

VS 18=CLOPAS ASK STRANGER B UT WAT KNU EVENTS LAS 3DAYS

VS 19A-JA QUESTIN EVENTS HAPN

VS 19B-20=CLOPAS IDENT WHY THEY SAD/FRUSTRATD

VS 21=REVEAL THEY BLIEVD JS AS TH/ONE,BLIEV WAT HE SED,BUT THEY
DISAPOINTED

NO EVIDENC HE RISE FR/GRAV AS SED

VSS 22-24=HERD THIS REPORT,SAW EMPTY TOMB,BUT NO SIGNIF BCUZ

JE NOT MAK APEARANC 2THEM

VSS 25-27=BUT THIS STRANGER QUOTES THEM TH/RECORD OF PROPHECY

& ALL THIS POINT 2JS AS TH/MESIAH

VS 28=WALK CUM 2END 4THEM & JS SEEM LK GOING TO PASS ON

VS 29=INVIT STRNGR PSTAY W/THEM,LIK CONVERSATIN

INTERSTLY IF HADNT COAXED JS,HE WUD HAV MOVED ON

NO STAY WHER NOT WANTED & THOZ CHOCOS IGNOR JS,HE PASS BY

W. 30-31=by ther chooz invit him inot hous,HAV OP 4PERSONAL
ENCOUNTR W/JS XP

WEN BROCK BRED,RECOGNIZ HIM AS ONE THOT 2B DED

HERE JS IN RESURECTIN BODY & SEEM NORMAL EVR RESPEC,BUT MUS

BIN SP QUALTY BOUT HIM REG HUMAN NO HAV

VS 32=APTR JS DISAPEAR MUS TALK W/EACH OTHR & ASK THIS QUESTIN

(ILUS DYING SOLDIER BEING TOLD BOUT TH/EMMAUS ROAD)

EA US TRAVELS TH/EMMAUS RD IN OUR LIVS

WE HAV MANY OPORT NTYS 2SEK & MEET W/RISEN LORD

ALSO HAV OPORTUNTY 2INVITE HIM OUR LIVS,OR LET HIM TRAVEL ON

IT IS OUR CHOIC & WE CAN KNO WONDRFUL FELLSHIP OF HIS LUV

IN OUR LIVS OR WE CAN STRUGL ALONG W/OUT HIM

WH/WALK IS OUR CHOIC??

(Ilus Chiness man & =SUPPLIES")
A Fun= DONT B SURPRISD IF SUMDAY WEN U LEAST
EC IT - SUMONE WIL WALK UP 2U, SUMWHER & SAY
SMIL, UR ON CANDID CAMERA

13 - Clopas/Luke - (bors Joseph - Js uncle)

vss 14-16

vs 17 - Js rais quest

(Ilus waith three days)

vs 21A - evr presen w/thoz want Him
they explain events

vss 25-27 - Js spk 2them

vs 28 - destinatin

vs 29-prob spen nite ther
Gr Constraind=COMPEL BY ENTREATY
if no coax,wud hav gon on

vss 30-31

vs 32 -

(Ilus dying soldier B tol bout Emmaus Road)
hav optunty invit in, or let ravl on
can shar His luv our livs, or strugl w/out Him
wh/walk wil U chooz?

"That Afternoon"

Scripture: Luke 24:13-24

(Illustration of Chinese worker in mine in charge of supplies, & "Surprise")

A Chinese man applied for a job with a mining company. The personnel manager hired him, and gave him a slip of paper to give to the mine foreman. The foreman told him to go down into the mine and to speak to the crew boss and tell him that he was in charge of Supplies. He said the crew boss would tell him what to do. A few days later the personnel manager had to go to the mine and he happened to meet the foreman. He asked him how the Chinese fellow was working out. The foreman said, "What kind of idiot did you hire?" The personnel manager said, "Why he seemed to be adequate for our work, so I hired him. Why, do you call him an idiot?" The foreman answered, "Well, I sent him down the mine to see the crew chief and told him he was in charge of supplies. I had to go down into the mine and as I was rounding a bend in the tunnel, out jumps this guy and yells, 'Supplize' so I fired him."

(Illustration of Allen Funt and Candid Camera)

Allen Funt always signed off his program, "Candid Camera" by saying, "Don't be surprised if someday, when you least expect it, someone will walk up to you somewhere, and say, 'Smile, you're on Candid Camera.'"

There are all sorts of surprises our friends and other people may pull on us, but the surprises which sometimes unfold as we live our lives are those that are long remembered.

It was now the afternoon of that spring day in Jerusalem; Two men leave the city from the Western Gate. They walk briskly for about 25 minutes and as they turn around to look behind they can see the city stretching around them in the distance. It is as if they have left the ~~xxxxx~~ cares and concerns of the past few days back there and dropped them as they departed. Luke describes this simply by saying, "And behold, two of them went that same day to a village called Emmaus which was from Jerusalem about three-score furlongs," verse 13. The two disciples at this point are not identified and a bit later on, one of them is named. It is only in Luke's Gospel that we read this incident and it is believed by many Biblical scholars that the unidentified man was none other than Luke himself. The other man was Clopas, or Alpheus ~~xxxxx~~ which is his other name by which he is known. And we had said at another time that Clopas was the brother of Joseph, the earthly father of Jesus. This then would make Him the uncle of Jesus. The distance they traveled was about 8 miles. What they were traveling to Emmaus for is not certain. It is a good possibility that they decided to take a walk to work off some of their frustrations. In any event, Luke tells us, (read verses 14-16). They were walking with none other than their Lord Jesus Christ and did not know it. The question that Jesus raises was, "What manner of communication are these, that ye have one to another, as ye walk, and are sad?" verse 17.

(Illustration of "wait three days")

A woman tells of noticing an old flower lady on a beautiful Easter Monday morning. She was sitting in her usual place inside a small archway. At her feet corsages and boutonnières were displayed on an open newspaper. The flower lady was smiling and her wrinkled face seemed alive with inner joy. On an impulse the woman ~~asked~~ said, "My, you look happy this morning!" "Why not? she answered. "everything is good." She was dressed so shabbily and seemed so very old that the woman couldn't help saying, "Don't you have any troubles?" "You can't reach my age and not have troubles," she replied. Only it's like Jesus and Good Friday. When Jesus was crucified on Good Friday, that was the worst day for the whole world. When I get troubles I remember that, and when I think of what happened only three days later -- Easter and our Lord arising. So when things go wrong, I've ~~learned~~ learned to wait three days ... and somehow everything gets much better." And she smiled goodbye. But her words still follow that woman wherever and whenever she thinks she has troubles ... "Give God a chance to help ... wait three days."

These two men had waited three days and their feelings were showing. They had heard that

something miraculous happened. But to them it was not a reality. Thus, they appeared sad and dejected. Jesus, unknown to them at this time, who is the searcher of all human hearts, read ~~thru~~ from their attitudes ~~xxxxx~~ their sense of defeatism. Thus it was at this question from this stranger that Clopas takes the opportunity to inform this "stranger" of the events he didn't seem to know anything about. Clopas asks Him why he didn't know these things. Surely he must have been the only one in the whole world who didn't know this as far as Clopas was concerned. But Clopas reveals the utter dejection and defeat he felt by what he said as Luke tells us, "But we trusted ~~that~~ it had been He which should have re-deemed Israel." To these two men all of that stuff Jesus had said about being "The One" God sent, was over and done with. But what they didn't know and what many others like them don't know, is that Jesus is ever present with those who desire His presence. They earnestly desired to see Him; to know that He was really alive. Their hopes and dreams had been shattered and what they wanted more than anything else was to know that He had come back from the dead. Clopas went on to recount the events of that morning and what had been told them. And then this "stranger" begins to speak and Luke tells us, (read verses 25 to 27). Even though He quoted the Scriptures pertaining to the Messiah, His identity was not revealed.

So their walk was coming to an end and Clopas and Luke had reached their destination as Luke relates, (read verse 28). Their intentions were to evidently spend the night there, because Luke states, "But they constrained Him, saying, 'Abide with us: for it is toward evening, and the day is far spent.' And He went in to tarry with them." verse 29.

The Greek word "Constrain" meant to "compel by entreaty." In other words, they coaxed Jesus to spend the evening with them and to share their meal. There was something about this "stranger" that must have intrigued them and they wanted to continue their interesting conversation with Him. It is interesting to note that if they had not coaxed Him to stay with them He would have gone on. He would not have intruded in their lives. This is the truth of Christianity. Those who choose to ignore Jesus, will certainly have their wishes met. Jesus does not intrude on anyone's life. By their entreating the "stranger" to stay and eat with them they had the opportunity to have a personal encounter with the very One they thought was still dead. Luke explains it simply, (read verses 30-31). It was when He broke the bread and blessed it that something familiar came to mind. It was then that God removed the clouds from their eyes and they recognized Him as Jesus. But with this revelation He disappeared from their midst. Here we encounter the Resurrection body of Jesus. Although He seemed normal and human in every other respect, yet there was a spiritual quality about Him that the normal human life and body does not have.

After Jesus disappeared from their midst, Luke and Clopas must have sat for sometime in silence looking at one another, trying to determine if they had actually been privileged to this strange episode. Luke then records their words to each other by saying, "And they said to one another, 'Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?'" verse 32.

(Illustration of dying soldier being told about the Emmaus Road)

In Emmaus there is an old monastery that was used in World War I as an advanced hospital. An army officer tells of going to that monastery to visit one of his men who had been severely wounded, and was dying. The young man was liked by all of the outfit because he

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 9, 1989
Mr. Robert Weisenstein, Youth Director
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Chris Shearer and Wesley Miller
+ + + + +
ORDER OF WORSHIP - YOUTH SERVICE 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting Megan Hewis
Joys
Prayer Requests
*Opening Hymn No. 226 "Jesus Loves Me, This I Know"
*Ascription Toni Jo Patsy
*Exhortation Kelly Mangel
*Confession (In Unison) Dearest Father, in our need of
self-discipline, when we are giving thought to our
telling others, make us aware that being a disciple
means following Jesus Christ, as He seeks to be a
servant of all. Thus we would remember: all our sins
that keeps us apart from you; all of the things we
have omitted to do in our lives; all of the chances
we have missed to help others and to seek them for
your kingdom. For all of these things as well as
others that may separate us from your love, we ask
forgiveness in His name. Amen.
*Kyrie Wendy Norman
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Adult's Moment John Penrod
Hymn No. 240 "Fairest Lord Jesus"
Hymn No. 15 "Jesus Loves The Little Children"
Parent's Creed
Call to Prayer Meron Hewis
Leader - The Lord be with You
People - And with Thy Spirit
Leader - Let us pray.
Prayer
Offering
Offertory
*Doxology page 382

A Special Moment President Chris Tait
The Youth Ensemble
Kelly Mangel, Anna Gonzalez, Sharon Jenkins, Wendy
Norman, Jeff Kinnick, and Dan Mangel.
"Jesus Loves Me" and "Onward Christian Soldiers"
Letter to Jesus Anna Gonzalez
Anthem: "Reach Out to Jesus" (solo) Justin Shepeck
Scripture: Mark 10:13-15 Lori Weisenstein
Sermon: "Everyone's Children, Not Just God's" Mike Kay
and Dave Brinker

*Closing Hymn No. 16 "Tell Me The Old, Old Story"
*Closing Chimes
*Benediction Nicole Merrison
*Postlude

+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mr. & Mrs. Bobby Tedder in memory of Loved Ones.
Mr. & Mrs. Howdy Bolam will greet our members and guests at
the door this morning.
Ushering today will be Sandy Shepeck, Erla Hollefreund,
Isabel Eichhorn and Helen Crouse.
Nursery will be provided today by Mrs. Bonnie Gannon.
Attendance last Sunday was 106 with 14 visitors.
Van Driver for April 16 will be Bill Snyder.
Jim Gannon and Art Snyder will be visiting the hospital
this week.
Hospitalized: Hulda Lippold and Carl Hoffman in BMH.
MEETINGS THIS WEEK:
-Tuesday evening at 7 P.M. the Sunday School Teachers and
VBS teachers and helpers will meet.
-The Elders and Deacons training class will meet at 7 P.M.
-Thursday at 1 P.M. the Telephone Committee for the new
Pictorial Directory will meet here at the church.
Immediately following the service today there will be a
brief meeting of those who may be interested in being a
part of a Church Softball Team. Please see Jim Gannon.
CHURCH FAMILY CAMPING WEEKEND plans need to begin. If you
would like to be a part of that weekend, Aug. 4,5,6,
please share your interest with the committee. They are
Lloyd Link and Jim & Bonnie Gannon.
We wish to express our thanks to Bob Weisenstein and all
of the Youth for bringing us our worship service today.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 16, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wesley Miller and Chris Shearer
+ + + + + ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 223 "I Stand Amazed"
*Ascription
*Exhortation
*Confession (In Unison) O God of Love, let us not forget
the greatness of love as shown forth in Your Son. As
we are mindful of His suffering upon the cross, help us
to realize anew that in this experience He expressed
His love and concern for others, His enemies as well
as His loved ones. Guide us as we would seek to
express our love each day, in the Savior's name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 466 "What a Friend We Have in Jesus"
*Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer
*Offering
*Doxology - page 382
Anthem: "How Long Has It Been?" Women's Chorus
Scripture: John 20: 19-25
Sermon: "The Sunday Friend"
*Invitational Hymn No. 244 "Jesus! What a Friend for Sinners"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr.
and Mrs. George Pflugh in memory of daughter Pam.
Mrs. Alma Killen will greet our members and guests at the
door this morning.

Serving as Ushers today are members of the Youth Group.
Nursery will be provided today.
Attendance last Sunday was 152 with 30 visitors.
Van Driver for April 23 will be Jim Gannon.
Don Kingsley and Daryl Merrison will be visiting the
hospital this week.

> Hospitalized: Jake Harmon in BMH. *CENTRAL MED PAVILION
OPERATE MON/TUESDAY*
PROPERTY COMMITTEE will hold a meeting on Monday evening
at 7 P.M. Please be there!

UPCOMING DATES AND ACTIVITIES:

April 25th - a meeting of the Crime Watch Program will be
held here at 7 P.M.

April 29th - Spaghetti Dinner sponsored by the Youth.
Time is from 4 to 7 P.M. They are in need
of donations of cakes and pies for dessert.
If you can bake for this, please see Bob.

April 30 and May 1st we will be taking photos for the new
Pictorial Directory. Please cooperate with
the phone callers and participate in this.

May 1st at 7 P.M. the Benevolence Committee will hold
a meeting.

Remember our Birthday Tree. If you know of anyone who will
be celebrating a birthday in any of the upcoming months,
please drop me a note so their name can be included on
the tree. This is a way that we can "make their day"
by sending cards or making a cheerful phone call.

BC3 will be holding its Second Annual Returning Adult Open
House on May 9th from 1 to 3 P.M. If you are thinking of
returning to further your education, this is the
opportunity for you. Details on the flyer in the Narthex.
> A meeting for people in the Butler and Butler County area
who are concerned about the present TV situation will be
held on April 20, at 7 P.M. This meeting is at St. Paul's
Catholic Church. The speaker is Clarence McMillan of the
American Family Assoc. and he will be speaking on the
topic, "Clear TV." This is an opportunity for all of us
to get some ideas on how to counteract the present prob-
lems with the programs and format of TV. Please plan to
attend.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 30, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER/OFFER NG

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOHN 20:19-25

SERMON: "THE SUNDAY FRIEND" - ST. PAUL'S, BUTLER 4/16/89

*HYMN

*BENEDICTION

*POSTLUDE

PALE

Peace B unto U - similar to -How RU?

at birth: PEAC GUD WILL WNTS 2WARD MEN

G 7B

AD MAN FR/TH/DUST OF TH/GRND & BRETHD INTO
HIS NOSTRILS TH/BRETH OF LIF & MAN BCAM A LIVING
SOUL

(Ilus boy visit art museum evry day:

I JUS LK AT JS & HE LOOKS AT ME)

(Ilus man no go 2 church Bcuz he is establisht)

Eddy Cantor:

I LUV 2SPEND EA SUNDAY W/U:AS FREDN 2FRIEND I KNO

THAT ITS TRU

(Ilus girl travel 2 Alaska & being "huggd" by
2 truckrs)



SCRIP: JN 20:19-25; SERM: "THE SUNDAY FRIEND"

BUSY DAY FOR ALL OF THEM - FOR SUM, START SEVRL HRS B4 DAWN

EA RELAT EXPERIENC SEVRL TIMES, GO OVR DETAILS & WONDR WAT MENT
MARY MAG=BIN 1ST JS APPEAR TO & CONV HAD W/HER

OTHR WOMN=RELAT EXPERIENC & 2ND APPEAR OF JS 2THEM

PETER=EXCITDLY TEL HOW JS APPEAR 2HIM, & THIS 3rd TIME

CL S & LUKE=BURST INTO ROOM FR/EMMAUS & TEL MEET JS 4TH TIME

AFTR GO OVR DETAILS, OVR & OVR, NOW LOK IN ROOM

NITE FALLN IN JERU, FEAR AUTHORTYS BURST IN ROOM SUBSIDE

SAFTY IN NUMBRS & HARDLY SEEM POSIBL ALL HAPN ONE DAY,

YET IT STIL WAS SUNDAY - SUNDAY EVENING & WE READ -----

VS 19=JS STAND B4THEM

PEACE B UN2 U=LIK WE SAY HOW R U??

BUT MEAN MOR FR/JS=AT BIRTH=PEACE GUD WIL TOWARD MEN

RESURECTIN WAS PRUF JS MADE PEAC W/GOD THRU BLUD ON CROSS

SO GREET THEM W/JOY THAT THRU HIM THEY WER RECONCIL W/GOD

VS 20=ALL DOUBTS/FEARS DISPEL - CUD C, HEAR, TALK W/JS

VS 21=ALUTATIN REPEAT & INSTRUC AS DID B4REBUQIFIXIN

PURP THER LIVS, NOT JUS BCUM 1ST MEMBRS CH, BUT TEL OTHRS OF HIM

VS 22=THIS TO EMPOWER THEM W/THER MISSION

GEN 2:7=AND TH/L GOD FORMED MAN OF TH/DUST OF TH/GR & BREATHED

IN2 HIS NOSTRILS TH/BRETH OF LIF, & MAN BCAM A LIVING SOUL

HERE WAS G BREATHING HIS SP IN2THEZ DISCIPS 2EMPOWR THEM 4WORK

THEY WER B ORDAIN 2DO ~~VS 22-23~~

THEY NO GIV POWR 4GIV SINS, ONLY G CAN DO THAT

THEY CUD DECLAR IF ACPT XP, THER SINS R 4GIVN & THOZ REFUS ACPT

THEY STIL IN THER SINS

JOHN DUZNT ADD ANYTH FURTHER & MUS CONCLUD THER NUTH OF SIGNIF

BUT JN DUZ ADD=VSS 24-25=HE SAY NO BLIEV UNLES C 4 SELF

VSS 26-28=A WK HAS GON BY - IT IS SUNDAY AGIN & DISCIPS ONCE

AGIN HAV THER SUNDAY FREND IN THER MIDST

NO L IF TOM TOUCH JS, BUT R TOLD=HE SAY MY LORD & MY GOD

1ST ONE CAL JS GOD, & DISCIPS HAD SPECIL RELATSHIP W/JS

(ILUS BOY VISIT MUSEUM & LOOK AT JESUS, & JESUS LOOKS AT HIM)

MAY NEVR THOT CH THAT LITE, BUT CUM ON SUN & LK AT JS, & JS LKS AT

HE IS OUR SUNDAY FREND, WHO SHUDB PART OUR LIVS

BUT THER MANY C CHURCH IN DIF LITE

(ILUS MAN NO GO CHURCH BCUZ 'HES FAITH IS ESTABLISHED)

CH MEMBRS EST SELVS ONE WAY OR OTHR - EST PATRN ATEND REG, IRELG

EXCUSES FOR IREG ATTEN VARY=NO LIK PREACH, SERM, OTHR MEMBRS, ETC

EDDIE CANTOR SANG=I LUV 2SPEND EA SUN W/U, AS FREND 2FREND I KNO

EA US SHUDB ABL SAY THIS 2LORD,

ITS TRUE

WE MAY NOT KNO OR B AWAR, BUT JS LUVS 4US 2SPEND SUNDAYS W/HIM

CH ATEN=NOT 2GET MONY, KEEP ATTENDANC, ETC -WAT PURP CH ATEND????

(ILUS GIRL TRAVEL ALASKA & HUGGD BY TWO TRUCKERS)

AS LIV DAILY LIVS, EA WK HAS UPS & DWS & NEED FELLOWSHIP ONLY

CH CAN GIV ON SUN MORN

IT GIVS TIME 2SPEND W/OUR SUNDAY FREND JS XP

IT PREPS US 4WK AHED & STRNGTHNS OUR RELATSHIP W/JS 2CONTINU

THRU WK

JS INVITS US 2LET HIM SHAR THEZ LIVS WE LIV, HE WANTS B FREND

WHO STIK W/US THRU THIK & THIN, FREND STIK CLOSR THAN BROTHER

TH/FREND WHO W/US JOY/SORRO, HELTH/PAIN, THRU ALL CIRCUMS LIF

TAK HIM AS UR FREND 2DAY & LET HIM SHAR A FRENSHIP W/U THAT U

CANNOT HAV W/ANYONE ELSE

SERMON: "THE SUNDAY FRIEND"
SCRIPTURE: JOHN 20:19-31

BIN BUSY DAY FOR ALL THEM
FOR SUM HAD START SEVRL HRS B4 DAWN
EA HAD RELAT THER EXPERIENC GO OVR DETAIL & QUESTIN WAT IT MENT
ARY MAG EXPL SHE 1st 2WHOM JS APEAR & CONV HAD W/HER
OTHR WOMN RELAT JS 2nd APEAR 2THEM & CONVERSATIN
CLOPAS/LUKE BURST IN ROOM CUM FR/EMMAUS & TEL OF MEET JS 4th TIME
NOW/SAT SILENT IN SECURLY LOCKD UPPR ROOM
NITE HAD FALL IN JERUSALEM & FEAR OF JEW AUTHORTYS HAD ABATED
HARDLY SEEM POSIB ALL THEZ EVENTS TUK PLACE IN ONE DAY
AND IT WAS STIL SUNDAY

VS 19=SUPNATURLY JS IN THER MIDST
DOORS/WINDOWS LOCKD & HERE HE IN MIDST THEM
PEACE B W/YOU=BCAM GREET AFTR RESURECTIN JS
HE DIED MADE PEAC W/G THRU BLUD OF CROSS
EWN MIDST DIRE CIRCUMS HAD TO FACE HAD PEACE CUDNT EXPLAIN
THAT IS OUPS AS WELL AS BLIEVES/FOLLOWERS OF JS XP
VS 20=IF DOUBTS WHO THIS WAS, WOUNDS OF CRUCIFIXIN VISIBL 2C
VS 21=JS COMISIN DISCIPS 2GO & SPRED WORD BOUT JS
VS 22-23=IN GEN G CREAT & BREATH SPIRIT INTO MAN,BCUM LIV BEING
HERE G BREATHE SP IN DISCIPS & EMPOWN 4WORK 2DO
PENTECOST DISCIPS RECEIV POWR OF H SP & HERE START THAT FULFILMENT
THEY WER NEVR GIVN POWR 4GIV SINS, ONLY G CAN DO THAT
WAT JS SAY=ANYONE RECEIV XP AS SAV CUDB ASUR OF SINS 4GIVN
ANYCNE REFUS ACFT XP AS SAV STIL IN THE SINS
THIS G DECLAR THRU XP & THRU HIS WORD
SO 1st EASTER PASS & LIF PROB RESUM FORM NORMALCY 4DISCIPS

THUS JN INTRO NEX EVENT FOLLO JS 4APPEARS 2HIS DISCIPS

NEXT PAGE & VERSES 24-25

VS 24-25=OUR UNKN KNOWN THINGS NO WITH OURS & HEAD END HAND
VS 26-27=WK GO BY & SUNDAY AGIN
DISCIPS HAV SUNDAY FRENDR IN MIDST
JS EXTEND INVIT 2SCEPTICL THOMAS 2CHEK 4SELF IF TRULY JS
WE NO TOL IF THOMAS TOUCH AS TOLD BUT JN TEL US.....
VS 28=THOMAS DECLAR JS G IN FLESH
H 1st CALL JS GOD
DISCIPS WER 1st HAV SPECIL RELATSHIP W/JS XP AS THER "SUNDAY FR
(ILUS BOY GO MUSEUM EVERY DAY - LK AT JS & HE LKS AT ME)
MAY NEVR THOT CHURCH THIS LITE, BUT EXACTLY WAT IS
WE CUM SUNDAY LK AT JS & HE LKS AT US
HE SUNDAY FRENDR SHUDS PART OUR LIVS
BUT THER THOR LK AT CHURCH IN DIP LITE
(ILUS MAN NO GO TO CHURCH BCUZ HE "ESTABLISHED")
ALL CH MEMBRS ESTAB SELVS ONE WAY OR ANOTHER
WE ESTAB PATTERN EITHER ATEND REG, OR IRREG
THOZ ATEN IRREGULARLY HAV CERTIN EXCUSES THAT ESTAB THEY HAV JU
4STAY AWAY
(EX=NO LK PR, OR PREACHING, WANT B AWAY FR/PEOPL, ETC)
BUT JUS WHY SHUD B IN CH???
WAT REASON CAN GIV4B HERE SUNDAY AFTR SUNDAY????
(ILUS EDDIE CANTOR & THEMESONG= I LIV 2SPEND EA SUN W/U AS FRENDR
FRENDR I KNOW THAT ITS TRUE)
EA US SHUD ABL 28AY THIS 2 THE LORD THAT WE LIV 2SPEND EA SUN W/
WE MAY NOT KNO IT OR B AWAR OF IT, BUT LORD JS LIVS 4US SPEND EA
SUN W/HIM
CH ATENDUZ MOR THAN GIV OPRTUNTY GET MONEY IN COLECTIN PLATE
THIS WAT SUM PEOPL BLIEV & OTHR THINGS BLIEV BOUT CH
JUS WAT IS PURPOS CUM TO CHURCH???

(ILUS GIRL TRAVEL YUKON & DRIVERS "HUG" HER)
PURPOS OF CHIS FOR EA US TO HUG EA OTHR
W/SUM LEAD, OTHRS GENTLY ENCOURAG US ALONG WE GET TO PROMIS LAND
LIV DAILY LIVS EA WK HAS UPS/DWNS
NEED FELLOWSHIP W/ONLY CH GIV CN SUN MORN
IT GIV US CHANG SPEN SUM TIME W/SUNDAY FRENDR JS XP
IT PREP US 2WEEK AHEAD & STRENGTHNS RELATSHIP W/JS 2CONTINU THRU W
JS INVIT US 2LET HIM SHAR THEZ LIVS WE LIV
HE WANTS B FRENDR WHO STIK THRU THIK & THIN
TH/FRENDR STIKS CLOSER THAN BROTHER
TH/FRENDR WHO FRENDR ALL CIRCUMS OF LIF
WHETHER JOY/SORROW, HEALTH OR PAIN
TAK HIM AS UR FRENDR 2DAY & LET HIM SHAR FRENDRSHIP W/U THAT U CANN
HAV W/ANYONE ELSE
MAK IT GOD HABIT 2SPEND EA SUNDAY W/UR SUNDAY FRENDR JS XP

"The Sunday Friend"

Scripture: John 20:19-25

It had been a very busy day for all of them. For some, it had started several hours before dawn. Each of them had related their experiences several times, going over the details and questioning over and over again what it all meant. Mary Magdalene had explained how she had been the first one to whom Jesus had appeared and ~~xxx~~ the conversation He had with her; the other women related their experiences and how Jesus had made His second appearance to them; Peter, excitedly told how he had ~~xxxxxxx~~ met Jesus as He appeared for the third time; and it was Clopas and Luke who had burst into the room returning quickly from Emmaus to tell them the meeting they had with Jesus as He had appeared for the fourth time. ~~xxxxxxx~~ Now, after relating these details over and over, they sat silently, locked securely in this upper room. Night had fallen over Jerusalem. Their fear that the Jewish authorities would suddenly break into the room and arrest them had subsided somewhat. There was some safety and security in numbers, or so it seemed. It hardly seemed possible that all of these events had been crowded into one day. And yet, it was still Sunday.

Then suddenly, without the opening or closing of the door, there in their midst stood Jesus. His first words were, "Peace be unto you." This was a familiar greeting and is comparable to our greeting one another by saying, "How are you?" But in the case of Jesus using this phrase it means much, much more. At His birth, Jesus was announced to the shepherds with the words of the angels, "Peace, good will toward men." His resurrection was proof that He made peace with God through His blood on the cross. So He was greeting them with the joy that through Him they now were reconciled with God.

As proof that it is He, John tells us, "And when He had so said, He shewed them His hands and His side. Then were the disciples glad, when they saw it was the Lord," verse 20. Any doubts or fears that all the things they had been talking about which were not realities to all of them, were dispelled. Each of them could see Him, and hear Him, and know that it really was Jesus. And if there were any doubts they were further dispelled by what took place immediately after He had greeted them. John reports, "Then said Jesus to them again, 'Peace be unto you: as My Father hath sent Me, even so send I you.'" verse 21.

The salutation is repeated but now He is instructing them as He did before His crucifixion. The purpose of their lives was not to just become the first members of His Church, but to go out and tell others of Him.

To empower them with their mission we read, "And when He had said this, He breathed on them, and saith unto them, 'Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'" verse 22.

At the creation as recorded in Genesis we read of God creating Adam. We are told that God made man of the dust of the ground and "Breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7B.

Here was God once again breathing His Spirit into these disciples of His to empower them for the work that they were being ordained to do. But we must also add that He was not giving them the power to forgive sins. That right belongs to God alone. No man can forgive the sins of anyone. Jesus was empowering His disciples to go out and spread the Good News of

man being reconciled to God through the blood of Jesus Christ. To those who accept Christ as their Savior, their sins are forgiven and the disciples could proclaim this. To those who refuse to accept Christ, ~~xxxxxxx~~ they are still living in their sins and the disciples could proclaim this as well. It was not a matter of them having the power to forgive or retain sins because that prerogative belongs to God alone.

John doesn't include any thing further and we must conclude that there wasn't anything further which took place of real significance. The only thing that is added to this is a notation about the disciple Thomas. John reports, (read verses 24 and 25).

Then we read, "And after eight days again, His disciples were within, and Thomas with them: then came Jesus the doors being shut, and stood in the midst, and said, 'Peace be unto you.'" verse 26.

A week has gone by and it is Sunday again. The disciples ~~xxx~~ once again have their Sunday Friend in their midst. Jesus extends the invitation to Thomas to make certain that he knows that He is Jesus. We are not told whether he actually does this or not, we are just told that Thomas answered and said unto Him, "My Lord and my God," verse 28.

Thomas declares that Jesus is God in the flesh. Thomas is the first one who called Jesus God. And the disciples were privileged to this special relationship with Jesus.

(Illustration of little boy going to art museum every day)

A little boy visited a certain art museum every day. When he came he only looked at one painting and it was a painting of Jesus. The museum guard noticed this little boy and he watched him each day to see what he would do. The boy came in, walked up to the painting, looked at it for a few minutes and then he would leave. Finally the curiosity of the guard got the better of him and he decided to ask the boy what this was all about. The next day when the little boy arrived he stopped him and he asked, "Son, why are you always coming in here and looking at that painting?" The little boy answered, "Oh I just look at Jesus and He looks at me."

We may have never thought of church in that light, but that is exactly what it is. We come on Sunday to look at Jesus, and He looks at us. He is "The Sunday Friend," who should be a part of our life. But there are those who see the church in a different light.

(Illustration of man not going to church because he was "established")

It was Dwight L. Moody who told the story of a ten-year-old boy who asked his Dad, "Daddy, why don't you ever go to church with us?" The father replied, "I don't need to go to church son. My faith is established."

Later that same day the man drove his horses out of the barn and nitched them to the buggy. As he and his son drove out of the yard, the horses became mired in a mud hole. The man tried in vain to extricate them and it was then the boy observed, "They're not going anywhere, Daddy. I believe they're established."

All church members establish themselves in one way or another. We establish a patternn of either attending regularly or irregularly. Those who attend irregularly have certain excuses that "establish" that they have justification for staying away. They amount to all sorts of things from not liking the preacher, or his preaching, to wanting to spend the only day they have away from people. But just why should we be in church? What reason can we possibly give for being here Sunday after Sunday?

It was the late comedian and singer Eddie Cantor who sang his themesong at the end of the program ~~xxxxxx~~ on Sunday night, and the words were, "I love to spend each Sunday with you, As friend to friend I know that it's true." Each of us should be able to say this to the

Lord, that we love to spend each Sunday with Him. We may not know it, or be aware of it, but we can be certain that the Lord Jesus loves for us to spend Sunday's with Him. Church attendance does more than give the opportunity to get money in the collection plate to pay the bills of the church. (And that is what some people feel the only purpose of the church is). Church attendance is not a lot of other things that people think it is either. So just what is the purpose of coming to church?

(Illustration of girl traveling to Alaska and being "hugged" by two truckers)

As we live our daily lives each week has its ups and downs. We need the fellowship which only the church can give on a Sunday morning. It gives us a chance to spend some time with "The Sunday Friend" Jesus Christ. It prepares us for the week ahead and strengthens our relationship with Jesus to continue through the week.

Jesus invites us to let Him share these lives that we live. He wants to be the friend who sticks with us through thick and thin. The friend that sticks closer than a brother. The friend who is a friend in all circumstances of life, whether joy or sorrow; or health or pain. Take Him as your friend today and let Him share a friendship with you that you cannot have with anyone else.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 23, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Mike Brinker

ORDER OF WORSHIP

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 240 "Fairrest Lord Jesus"
*Ascription
*Exhortation
*Confession (In Unison) O God, who hast brought us into
this fellowship with one another through thy Son Jesus
Christ: let us be one in thought and mind and spirit.
Help us to strive not to be individuals but to be a
group of fellow believers. Forgive us in our weakness
of turning from thee. Give us strength as we need it
in our times of turmoil and frustration. Help us to
live in the world, but not in all of it. Make our
wills obedient to thine, for we ask it all in Jesus'
name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 317 "Let's Just Praise the Lord"
MF - Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
BWP Offering
*Doxology - page 382
Anthem: "Come, Christians, Join To Sing"
Scripture: John 21: 1-14
Sermon: "Breakfast At Ebbtide"
*Invitational Hymn No. 430 "Reach Out To Jesus"
*Closing Chimes

*Benediction
*Postlude

*Congregation Standing *****
Mr. & Mrs. Jim Shearer have placed the beautiful flowers
on the altar in memory of Loved Ones.
Deb Melton will greet our members and guests at the door
this morning.
Serving as Ushers today are Donley Martin, Don Kingsley,
Dick Mangel and Dick Dally.
Nursery will be provided today by Beth Tait.
Attendance last Sunday was 135 with 18 visitors.
Van Driver for April 30 will be Joe Youngblood.
Ben Vensel and Ken Draxinger will be visiting the
hospital this week.
Hospitalized: Peg Snider in BMH
Jake Harmon in Central Medical Pavilion
in Pittsburgh.
SPAGHETTI DINNER sponsored by the Youth will be held on
April 29th from 4 to 7 P.M. They are in need of helpers
as well as donations of pies and cakes. If you can
help them out, see Bob Weisenstein. We look forward to
another success, and with your support we can gain it.
PICTORIAL DIRECTORY photos will begin on Sunday April 30
and May 1. You have been contacted and scheduled a
time. If you have not been contacted, please see Mrs.
Hindman. Please remember to come on your scheduled
appointment. The success of this directory relies on
your cooperation.
May 1st at 7 P.M. the Benevolence Committee will meet.
May 3rd Council meeting will be held at 7 P.M.
LADIES!!! Make plans now to attend our annual Ladies
Spring Banquet, May 10th. Details to come later.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MAY 14, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

HYMN SING JUNE 91

FATHER/SON BANQUET JUNE 10

GOSPEL SINGING GROUPS, LAURELVILLE, PA. JUNE 11

VBS JULY 10-14

VBS MEETING - THURS. 7:00 CHURCH
REV. RUSSELL MITCHELL - MAY 28

*HYMN 1
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN 58
SCRIPTURE: JOHN 21, 1-14
SERMON: "BREAKFAST AT EBB-TIDE" - ST. PAUL'S, BUTLER 4/23/89
*HYMN 272
*BENEDICTION
*POSTLUDE

MORRIS FAMILY

SCRIPT: JN 21:1-14; SERM: BREAKFAST AT EBB-TIDE

(ILUS TH/BROKEN LILY)

RELATSHIP JS HAD W/DISCIPS WAS BROKN

HE SEPRAT FR/THEN & MUS HAV MIS SUMTIME HECTIC SCHEDUL KEP 3YRS

CHAP 21, EPILOG/ANTI-CLIMAX 2 JN'S BUK

JN ACTUL END GOSPEL CLOS WORD CHAP 20:30-31 - READ

1 MANY AUTHOR AFTR COMPLET DISCOVER SUMTH SHUD ADD & SO WRIT--

VS 1-REMEM ENCOUNTER HAD W/JS SHORE SEA OF GALILEE

CUD CALL IT-BREAKFAST AT EBB-TIDE

VS 2-REMEM WHO THER W/HIM - 7 IN ALL

JS APEAR, REVEAL SELF 2THOMAS, DEPART

NOW RESTLES & ANXIUS DO SUMTH - WAT CUD THEY DO??

VS 3A-PETER KNU CURE 4BORDOM - WORK, GET BUSY, DO SUMTH

VS 3B-OTHERS FEEL SAM AS PETR & ALL GO FISH

VS 3C-NOTHING, NOT EVN A NIBBL

VS 4A-MORN-DAWN, JS ON SHORE

VS 4B-DISCIPS NO KNO IT HIM

VS 5-NOT UNUSUL QUEST FR/MAN ON SHORE WANT SUMTH EAT, & NO FISH

TERM- CHILDREN WORD ENDEAR & MENTMY BLOV, SPECIL SONGS, CLOS FRENDS

IT TERM JN USE THRUOUT HIS LETTRS

EVN TERM ENDEARMENTS THEY NO RECOGNIZ JS & SIMPL ANSR "NO"

VS 6-HOW EXPL THIS?? NO RECORDE

VS 7A-JN WRIT OF SELF & RECOGNIZ THIS JS

VS 7B-PETER NOT NAKED, NOT WEAR ALL HIS WORK CLOTHES

JUMP IN WATER, PROB SHALLO & WADE 2SHOR B4OTHERS

VS 8-OTHERS CUM IN BOAT

VS 9-JS PREP BRKFST - WHER GET FISH? JS ASK 4FISH, YET HAD SUM

NOTHR HIS MIRACLES?? NO KNO, BUT HAD MADE PREP FOR THEM

VSS 10-11-SIGNIF OF 153 - CH OF JS XP

VS 12-JS NOW KNOWN BY DISCIPS

VS 13-SIMPL BRKFST AT EBBTIDE - FISH & BRED WH/JS TRF

VS 14-AFTR EA 3 APEARANC 2THEM COLECTIVLY, & 4TIMES INDIVID, HE GO

Y, HE NO LNGR THER CONSTAN COMP LIK WAS B4

HER RELATSHIP WAS DIF, & THEY KNU WUD ALWAYS B DIF

HERE WAS JS, THER FRENDR/COMP SHAR FELSHIP & PROVID IT AS WEL

HIS WORDS MUS BIN RING THER EARS, WAT SED B4DETH,

I WIL NOT LEAV U COMFRTLES, I WIL CUM 2U

(ILUS OLD MINISTER, HIS SMALL SON, & HOLDING HIS HAND)

THIS WAS BGIN WAT THEZ DISCIPS WER GO THRU AS HAD BRKFST W/LORD

HE DEMONSTRAT 2THEM HE INTRES/CONCERN BOUT THEM AS IN PAST & WUD

BE INTRES THEM IN FUTUR AS WEL

RELATSHIP HAD CHANG, & WUD CHANG, BUT HE NO LET THEM FALL

G DEMONSTRAT THIS EA DAY WE LIV - HIS DESIR IS 2HOLD ON 2US

WHY NOT BGIN 2WALK W/HIM 2XXY TODAY??

UR LIF MAYB AT EBBTIDE, U MAY FEEL REACH BOTOM & THINGS CUDNT

GET WORSE - BUT G CARES & WANTS SPECIL RELATSHIP W/U, LET HIM

HOLD ON TO YOU & FIND HE WONT LET U FALL

"Breakfast At Ebbtide"

Scripture: John 21:1-14

(Illustration of broken lily)

Js had appeard 2dif individs folo resur;had appear 2discips as grp twic,but 4mer relatship had w/them was brokn by deth on cros

He was seprat fr/discips & they mus hav mis grtly th/sometimes

He had schedul they had kep 4 - 3yrs or so

Ch. 21 Jn's Gosp1 is actuly epilg or anti-climax 2 th/buk

he had end buk w/clos words of chap 20-(READ VSS 30-31)

but lik many othr authrs afr complet writ had sumth 2add & so he wr t - VS 1

He remem encountr had w/Js on shor of Sea of Galilee

As he recal this event he remem who ther w/him - VS 2

all tol ther wer 7 & evdently shortly afr Js appear & reveal self 2 Thomas & depart,they gru restless & th/inactivty made th them anxius 2B do sumth

But wat cud they do?

It Simon Petr who knu wisly th/sur cure for bordom was 2get busy & do sumth,& wat bettr thing 2do than sumth wh/he knu bout & that was fishing, so he sed - VS 3A

so they fish all nite & catch nuth

Jn recal as Bgan get daylite man stud on shor & altho boat clos 2shor did not recogniz as Js

But man cal out - VS 5A

His term- Childrn was a term of endearment & like=My Blovd, My specil sons;My very clos frends,etc

But evn w/term of endearment,they no recogniz Him

Ther simple ansr was=NO & then He gav instructins 2put net on rt side & net fil up so cudnt drag it 2 th/boat

seeing that this actin had familiar ring 2it,Jn say=VS 7A

Jn recogniz sumth familiar & imed knu it Js

Jn expl Petr no completly dres & SCrip say he naked

br he had on wat amt 2his umdrwar

Jewish law stat wen 1 offrs greetng he is perf relig act & in ord 2perf relig act a man musB dres

So Petr put on outr coat Bouz he go ashor 2greet Js & step in th/shallo watr 2mak 4shor

vs 9=Jn tel us simply

but B4 they atd w/Js,He tol them 2bring in th/fish they caut

We read net ful but not brokn,& numbr fish sed 2B - 153

Ther all sorts allegorys as 2signif of numbr fish caut

Ther R thoz Bib scholrs who say ther wer 153 dif kinds fish in net & this sigfy th/Church wh/Js start

Th/church can hol all kinds of peo & ther is rm insid 4all kinds no matt r race,nationalty e c.

But watevr signif it remains as nothr of Js miracl & this is futhrt pruf Js was really Js and not impostr

folo this=VS 12

they sat dwn rnd fire & brkfas tuk on air of old times

vs 13=Here in morn stilnes,wen sea relatively calm,th/discips

wer shar Brkfas At Ebtid w/ther Blovd Lord

Nuth fancy,jus bred & sum fish wh/Js Himself had cookd

Th/discips prob ate in silenc as skard & savrd thez fleet moment w/ Lord

& jus wat duz this Scrip giv 2us?

Wat is point it is mak?

I Bliev that at this pt in discips livs ther spirits wer at Ebb-tide

tru,they herd/seen all events lead up 2this day

Js bin ares,executd,& had miraculusly cum bak fr/grav

they had seen Him & here Jn say=Vs 14

but afr 3 appears 2them collectivly & appears 2individs on 4othr

ocasins,He had gon away & was not ther constan companion as had

bin B4 His ordeal

But ther relatship was dif & they mus hav kno that relatship

wud nevr B th/same

so whil ther sprits had reach th/depths & wer at ther lowes eb

ebb,her w/ther Lord they had dif relatship than B4

Here Js not only shar felowship w/ther,he provid it as wel

He was provid phys fud along w/His spiritual presenc

th/comf of His words shortly B4 His deth may wel hav bin ring

in ther ears=I WIL NOT LV U COMFRTLES,I WIL CUM TO U-Jn 14:18

& in th/realty thez silen moments of eat w/Js they cam 2kno Him

& undrst Him as had nevr dun B4

(Ilus minstr tel minstry studen bout G hold his hand)

this was th/Bgin of wat thez discips wer go thru as they had---

Brkfst At Ebbtide w/ther Lord

He was demonstrat 2them He jus as concern bout them now & in

futur as He was in th/past

relatship had chngd & wudB chngd in futur,but He wudnt let

them fal

G continus 2demonstrat this ea day we liv

His desir is that we let Him hol on 2us

why not Bgin this walk 2day?

Ur lif may B at Ebbtide;U may feel U hav reachd botom & things c

cudnt get an vrs

But G duz care

& G duz want 2hav specil relatship w/U

Let Him hol on 2U & find that He wont let U fal

(Ilus Minstr & Brokn Lily)

Chap 20:30-31

vs 1

vs 2

vs 3A

vs 3B

vs 4A

vs 7A

Vs 9

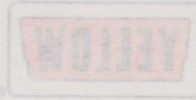
vs 12

vs 13

vs 14

Jn 14:18=I WIL NOT LV U COMFERTLES,I WIL CUM 2 U

(Ilus minstr/minstry studen & G hol hand)



"Breakfast At Ebbside"

Scripture: John 21:1-14

(Illustration of "The Broken Lily")

Clarence Foraberg, a Christian minister tells ~~how~~ of the events which followed their worship service one Easter Sunday. He said that after the service which was one of those beautiful inspiring services of the church year, he went back to his study. He was there a short period of time and when he was ready to leave the church he walked back into the sanctuary. The people were all gone, the choir was gone, the musicians had departed and the sanctuary was empty. The lilies had all been claimed and as he walked up to the altar he noticed that there was one lonesome lily standing all by itself. Two of the four blossoms had been broken and nobody had claimed it. The thought struck him that it was almost like a parable. It seemed to say that Easter was now over for another year; that it had been nice while it lasted, but that it didn't last very long. Weeks had been spent in preparation, but by ~~five~~ twelve-thirty on Sunday afternoon, as far as the sanctuary was concerned, it was over.

Jesus had appeared to different individuals following His resurrection. He had appeared to His disciples as a group twice, but the former relationship He had with them was broken by His death on the cross. He was separated from the disciples and they must have greatly missed the sometimes hectic schedule they had kept for three years or so.

Chapter 21, of John's Gospel is actually an epilogue or an anti-climax to his book. John had actually ended his Gospel with the ~~words~~ closing words of chapter 20, (read verses 30-31) But like many authors, after he had completed his writing he discovered something that needed to be added and so he wrote, (read verse 1). He remembered the encounter they had with Jesus on the shore of the Sea of Galilee. As he recalled this event, he remembered who was there with him. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, (of which he was one), and two other of His disciples." verse 2.

All told there were seven of them and evidently, shortly after Jesus had appeared to them and revealed Himself to Thomas and then departed, they had grown restless and the inactivity made them anxious to be doing something. But what could they do? It was Simon Peter who wisely knew that the sure cure for boredom was to get busy doing something, and what better thing to do than something which he knew about. And that was fishing. So he said, "I go a fishing," verse 3A.

And since the others were also feeling the effects of inactivity, John tells us, "They say unto him, 'We also go with thee.' They went forth, and entered into a ship immediately; and that night caught nothing." verse 3B.

So they fished all night and caught nothing. John recalls that as it began to get daylight with the breaking of the dawn, there was a man seen standing on the shore. Although their boat was fairly close to the shore, they did not recognize Him as Jesus. But the man called out to them and asked, "Children, have ye any meat?" verse 5A. His term, "Children" was the endearing term of endearment. It was like, "My beloved, My special sons, My very close friends," etc. But even with this term of endearment, they didn't recognize Him. Their simple answer to His question was "No." Then He gave them instructions to put their net on the right side of the boat and immediately the net filled up and they couldn't drag it to the boat. Seeing that this action seemed to have a familiar ring to it, John says, "Therefore that disciples whom Jesus loved saith unto Peter, 'It is the Lord,' verse 7A.

John recognized something familiar and immediately knew it was Jesus. John explains that Peter was not completely dressed. Scripture tells us he was naked, but he had simply removed his outer cloak and was working ~~xxx~~ actually in his underwear. The Jewish law stated that when one offers a greeting he is performing a religious act, and in order to perform a religious act a man must be dressed. So Peter put on his outer cloak because he was going ashore to greet Jesus and he stepped into the shallow water to make for shore.

John tells us the simple setting, "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread," verse 9.

But before they ate with Jesus, He told ~~them~~ to bring in the fish they had caught. We read that the net was full, yet not broken. The number of fish is said to have been 153. There are all sorts of allegories as to what the significance of the number means. They probably knew the number since they would have split up the fish caught. There are those Biblical scholars who have said that there were 153 different kinds of fish in that net and it signifies the church which Jesus started. Inside the church of Jesus Christ there is room for any and all who will come in. The church can hold all of them and there is still room for more. But whatever the reason for this large number of fish, it remains that once again it was one of Jesus' miracles. This was also further proof that it really was Jesus, not an imposter.

Following this, "Jesus saith unto them, 'Come and dine.'" And none of the disciples durst ask Him, 'Who art thou' knowing it was the Lord," verse 12.

They sat down around the fire and the breakfast took on the air of old times. "Jesus then cometh, and taketh bread, and giveth them, and fish likewise," verse 13.

Here in the early morning stillness, when the sea was relatively calm the disciples were sharing "Breakfast At Ebbside" with their beloved Lord. Nothing fancy, just bread and some fish which Jesus Himself had cooked.

The disciples probably ate in silence as they shared and savored these fleeting moments with their Lord. And just what does this Scripture give to us? What is the point it is making? I believe that at this point in the disciples lives, their spirits were at Ebbside. True, they had heard and seen all of the events leading up to this day. Jesus had been arrested, executed, and had miraculously come back from the grave; they had seen him and here John says, "This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead," verse 14.

But after His three appearances to them collectively, and appearances to individuals on four other occasions, He had gone away and was not their constant companion as He has been before His ordeal. But their relationship was different and they must have known that relationship would never be the same. So while their spirits ~~xxxxxxxxxxxx~~ had reached the depths and they were at their lowest ebb, here with their Lord they had a different relationship than before. Here was Jesus not only sharing fellowship with them, but providing it as well. He was providing them physical food along with His spiritual presence. The comfort of His words prior to His death may well have been ringing in their ears, "I will not leave you comfortless, I will come to you," John 14:18.

And in the reality of these silent moments of eating with Jesus, they came to know Him and understand Him as they had never done before.

(Illustration of minister telling ministry student about God holding his hand)

A young man tells how as he went off to study for the ministry his pastor told him a story that stuck with him throughout his ministry.

The minister told of how when his son was a small boy he would walk through the fields and pasture behind the parsonage with him. The little fellow would take hold of ~~his~~ his Dad's little finger and they would set off together. But when he tripped over a stone, or came to a rough place he would stumble and fall, and his grip would let go. He would pick himself up, brush himself off and grab the little finger again, gripping harder, but he would fall again and again.

This happened over and over until one day the little boy picked himself up and he said, "Daddy?" The minister said, "Yes son, what is it?" He said, "If you would hold my hand I wouldn't fall." The minister explained emotionally to the ministerial student, "You know, he still stumbled many times after that but he never hit the ground. Now, as you walk with God, don't try to hold on to Him, let Him hold on to you. You may stumble but He'll never let you fall."

This was the beginning of what these disciples were going through as they had "Breakfast At Ebbtide" with their Lord. He was demonstrating to them that He was just as concerned about them now and in the future as He had been in the past. The relationship had changed, and would be changed in the future. But He wouldn't let them fall.

God continues to demonstrate this each day that we live. His desire is that we let Him hold on to us. Why not begin this walk with Him today? Your life may be at ebbtide; you may feel that you have reached the bottom and things couldn't get any worse. But God does care. And God does want to have a special relationship with you. Let Him hold on to you and find that He won't let you fall.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor April 30, 1989

Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Brinker and Meron Hewis

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 1 "For the Beauty of the Earth"

*Ascription

*Exhortation

*Confession (In Unison) O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ: let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us the strength that we need to overcome our problems, and to seek you in all that we do. We ask all this in the name of our Lord and Savior, Jesus Christ.

Amen.

*Kyrie

*Assurance of Pardon

*Praise; Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 115 "There's a Wideness in God's Mercy"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

*Doxology - page 382

Anthem: "Give Me A Faith"

Scripture: Matthew 28: 16-20

Sermon: "On Happy Hill"

*Invitational Hymn No. 631 "I Know Whom I Have Believed"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +
Mrs. Fanchon Hindman and Joy have placed the flowers on the altar in memory of Lawson Hindman.

Mrs. Diana Hollefreund will greet our members and guests at the door this morning.

Serving as Ushers today are Marge Smiley, Lucille Tack, Genny Nohach and Debbie Melton.

Nursery will be provided today by Pam Tait.

Attendance last Sunday was 121 with 11 visitors.

Van Driver for May 7 will be Joe Youngblood.

Dick Dally and Bob Weisenstein will be visiting the hospital this week.

Hospitalized: Mrs. Anna Zubik in BMH.

> SCHEDULE OF MEETINGS FOR THIS WEEK:

May 1, Benevolence meeting at 7 P.M.

May 3, Council meeting at 7 P.M.

Upcoming Meetings to Remember: May 9th the Sunday School teachers and VBS teachers and helpers will meet at 7 P.M. Please lets all plan to be there!!!

LADIES SPRING BANQUET will be held on May 10th. This is open to all ladies of the church, and their friends and relatives. Please mark your calendar and more details will be in the May Newsletter.

The Women's Fellowship are selling stainless steel knives for their fund raiser. If you would be interested in any please see Betty Tressler.

The Easter Seals Society Geriatric Adult Day Care Center is looking for some helpers to assist in a program to help the Mentally Retarded Senior Citizens. If you may be interested in giving of some of your time, please call Jo Smolen at 482-2119 for more details.

Help a mentally retarded individual to realize their full potential for living!!! Become a provider for the Association for Retarded Citizens in Butler. Training and payment for your services. Call 282-0638 for more information. A flier is posted on the bulletin board in the Narthex.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MAY 21, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT SUNDAY MAY 28, REV RUSSELL MITCHELL HERE
JUNE 4, LAURELVILLE - PLANS TO GO AS GROUP
JUNE 11, HYMN SING HERE

JUNE 2 RD MANU FOR JESUS

SCHOOL PRAYER RALLY BUCKHANNON, W. VA. MAY 29
O'HANE SON -

PATRIOTISM BANGOR JUNE 10, PAPER PAPER

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: MATTHEW 28:16-20
SERMON: "ON HAPPY HILL" - ST. PAUL'S, BUTLER 4/30/89
*HYMN
BENEDICTION
*POSTLUDE

DO NOT
SCHOOL PRAYER HAVENOR

Capernaum headquarters 4 JS
Here: cal Petr, Andru, James Jn
tax-collectr Matt.
heal Petr mothr law, cent dottr, parlytic, demman
Mt 26:32
28:17; 10
28:16
28:17

1 Cor 15:6

Mt. Tabor

Mt. Baetituds - Blesdd - Happy

Mt 28:18-20

this givn 2all followrs

(Ilus Corrie Ten Boom & feeblminded)-no excus

But Bliev ther nothr pt Mt mak positn/age

vs 17B

prologue 2Scrip=AFTR JS FINISH SPK, SUM DOUBTD

Excuses why no can do

(Ilus old lady & pesmistic report)

Wats In It For Me?

Js sed=Vs 20B

Cum 2that Happy Hill 2day & meet th/Cne giv lif

who will empow U 2liv ea day 4 Him

who wilB w/U 2 th/very end of this lif itself

& then jus as quickly He vanish out ther site
 So they mus hav kno wen Js sed they wer 2minstr in name H Sp, He
 had givn them evidenc of that
 So here On Happy Hill they receivd instrucs they wud very shortly
 B about
 but thez instrucs wer not jus 4 th/elevn, they wer 4 evry followr
 * Js
 a thoz 500 or so witnes 2this even wer B givn powr/authority 2
 stan 4th & proclaim Him as Sav of worl
 Js no say=Do only this much, or-only do this
 His comand was 2giv th/Gospl mesag 2-ALL peo not jus certin few
 (Ilus Corrie Ten Boom minister 2-"feebleminded")
 We who hav bin givn all that G cud possibly giv us hav task of
 shar w/othrs
 We not excus fr/that task by positin or age, or anv othr feebl
 reasn we can must'r
 th/coman givn 2 all discipis is=GO YE THEREFORE
 that duznt giv qualificatins or time limits-IT SPECIFIC
 But I Bliev ther nothr pt wh/Mt mak in this Scrip
 U wont find in so many words, but it my Blief fr/observ church 4
 sum yrs ther was sumth wh/tuk plac aftr Js apear & made pronounc
 I Bliev this event tuk plac & th/prologue 2 this scrip wud read,
 & AFTR JS FINISHD SPEAKING, SUM DOUBTED
 they may hav brokn up in 2 littl grps & talkd bout things Js had
 tol them
 but in at least one thez littl grps ther wudB thoz who sed --
 ALL THAT STUF HE SAYS IS WEL & GUD, BUT WATS IN IT FOR ME?
 I'VE GOT WIF & KIDS 2SUPPORT, I CANT JUS START GO FROM DOOR 2 DOOR
 & TEL PEOP' BOUT THIS JS:PEOP' WIL THINK I'M NUTS:ITS EASY FOR
 HIM 2SAY THIS STUF BUT HE DUZNT KNO PEOP' I'M TALK BOUT
 this is atitud & feelings peo hav had in th/church & wil continu
 2Y as lng as peo R unwill 2turn it all ovr 2 th/L & let Him lead
 rec
 (11us littl old lady in prayr meeting & pesimistic report)
 ther R 2many who claim 2folo Js Xp who mus hav pruf of wat G is
 go 2do 4them B4 they wil giv Him wholhartd servic
 We hav bilt a society on=Wats In It 4 Me? & sadly we reap that
 atitud in th/church
 wen we cum 2 th/L He duznt promis that lif wil B livd on EasySt
 But He duz say=LO I AM W/UALWAYS EVN UN2TH/END OF TH/WORLD
 that is His prom His discipis receivd On Happy Hill
 & that is th/prom we ea hav on our ~~Happy Hill~~ individul Happy
 Hills
 Cum, 2that Happy Hill 2day & meet th/One who wil giv U lif,
 who wil empow U 2liv ea day 4 Him,
 & who wilB w/U 2 th/very end of ~~this~~ this lif itself

"On Happy Hill"
 Scripture: Matthew 28:16-20
 Aftr His rejectin in Nz Js made Capernaum hedquartrs
 Mt record 9:1=READ
 it was here signif events histry tuk plac in Js minstry
 nearby He cal fishmen Petr, Andr, James, Jn 2B discipis; also here He
 Jon Mt tax-collectr 2B discip; here Petr moth'r-in-law cur & also
 centurions dottr, paralytic, demon ~~exorc~~ possess man
 Capernaum was one of chief citys in Galile tim of Js
 It was in gardn jus B4 tol Petr wud deny Him He sed=Mt 26:32
 It was angl at tomb tol womn=Mt 28:9
 & sumtim aftr resurectin Discipis went 2provinc Galile=Mt 28:16
 Mt is say discipis went 2prearrang spot wh/Js tol go 2
 we no hav thez instrucs & mayB Mt also refr 2tim/plac wher Js
 set them apart as His discipis
 but any event, they went crtin mountain 2await His cum 2them agin
 We no kno how lng wait 4 Him 2appear, or how lng they wer at this
 mountain, all we kno is=Mt 28-17
 P tel us 1 Cor 15:6
 in ord'r 4that many peo 2C Js ther had 2B ampl room
 it Bliev this apear 2mor than 500 tuk plac this tim wh/Mt writ
 Thoz who doubt as he stat wer mos prob thez othr peo & not discipis
 this even tuk plac aftr Tom bin sceptic & had curosty answard
 In Gal ther wer 2 mntns wh/R mentin in minstry of Js
 Mt. Tabor=Js transfigur here B4 Petr, James, Jn & this much biggr
 mntn than othr
 Mt. Beatitudes=it here Js pr Sermon on Mt & it gud posibilty this
 plac wher Js apear 4 - 8th time folo resurectin
 It here Js spok thoz famus words of=Blesdnes, wh/cal=Beatutdes
 th/word=Blesd means=Happy & so it was return 2=Happy Hill & it
 he On Happy Hill Js gav 4thr farreach instrucs 2 follors
 1 sed=Mt 28:18-20
 ther hapnes had bin fulfil by His resurectin fr/ded
 they had no completly undrst all He had tol them, but wen saw
 thez evens unfol B4 ther eyes, much ther previus frustratin disap
 ear
 Now, it lik ol times agin, Bcuz here was Js jus as knu Him in yrs
 had spent at His feet lern, hear, & B instructd
 but now He say sumth He nevr sed 2them B4
 Now He giv authority 2go out His name & pr/teach/baptiz
 but mor than that, ~~it~~ it complet authroty of Almy G
 that autherty cary w/it 3fold powr of G
 They wer 2do evrth in G's Name
 But they also 2do it in Sons name & they knu Him 2B Js
 it bin Js who sed=He who hath seen Me hath seen th/Fathr
 They knu fr/this t ey bin experienc G on erth w/them
 But they also knu Js had sp qualty's bout Him
 at 1st in bin spooky 4them 2B lok in rm & sudnly ther Js in front
 them w/out evr use window/door 2 entr

SCRIP: MAT 28:16-20; SERM: "ON HAPPY HILL"

SUMTIME AFTR RESUR, JS & DISCIPS RETURN PROV OF GALILE & MT WRIT
VS 16=DISCIPS WENT PRE-ARANG SPOT WH/JS TOL GO TO

NO HAV THOZ WORDS/INSTRUCTINS BUT FAMILIAR PLACE & DISCIPS KNU
HERE, OR NEAR HERESIGNIF EVENT TAK PLAC

GAL FISHMEN - PETER, ANDREW, JAMES, JN

GAL MATTHEW 2B DISCIPL

CURE PETR'S MOTH-in-LAW, CENTURIONS DAUGHTR, DEMON PSES MAN
IN GARDEN TOL DISCIPS-AFTR I AM RISN AGIN, I WIL GO B4 U INTO GAL
SO THEY WENT MTN AWAIT HIS COMING

NO KNO HOW LNG THER, OR WAIT

VS 17=HE APEAR & HE WORSHIPED

PAUL TEL US-AFTR THAT, HE WAS SEEN OF ABUV 500 BRETHRN AT ONCE

1 COR 15:6

IT BLIEV TUK PLAC TIME MT WRIT BOUT

VS 17B=PROB SUM THEZ OTHR PEO & NOT DISCIPS

GAL 2MTNS MENTIN MINSTRY JS

MT TABOR=JS TRANSFIG B4 PETER/JAMES/JN - HIGHER MTN THAN OTHR

MT OF BEATITUDES=JS PREACH SERM ON MT,

GUD POSIB JS APEAR THIS MTN IN 8th APEAR AFTR RESUR

HERE HAD SED=BLESSED - WHICH MEANS "HAPPY"

SO CUD CALL THIS=HAPPY HILL & NOW GIV FAR-REACH INSTRUCTINS

VSS 18-20=THIS WAS TH/REAL JS AS TH/REAL DISCIPS KNU HIM

THEY NO UNDRST ALL HE TOL THEM B4 & NO UNDRST ALL NOW,

BUT THIS TH/ONE SPENT 3YRS WALK/TALK/LIV/SHARE WITH

BUT NOW HE GIV AUTHORTY - PREACH/TEACH/BAPTIZ IN NAME OF GOD

IN NAME OF SON - HE WAS FATHER THEY CAME TO KNOW

IN NAME H SP= HE WAS EVIDENC OF H SP

ALL THIS SPOOKY=JS APEAR LOK RM - BUT YET KNU SP QUALTY BOUT THIS

HERE ON HAPPY HILL RECEIV FINAL INSTRUCTINS

NOT FOR JUS DISCIPS, OR 500 PEOPL BUT EVRYONE WHO FOLLO JS

(ILUS CORRIE TEN ROOM & FEEBLMINDED BOY)

NO BIN GIVN ALL G CUD GIV US HAV TASK OF SHAR W/OTHR

NO EXCUSED BY POSITIN IN LIF, AGE, OR ANYOTHR FEEBL EXCUS CAN MAK

VS 19A=THIS IS TH/COMAND - NO QUALIFICATINS, NO TIME LIMIT-SPECIF

BUT BLIEV NOTHR PT MT MAK NOT FND IN SCRIPS

IT MY BLIEF FR/BE IN CH FOR MANY YRS

VS 17B=THIS FND TRU MANY CONGREGATINS - ALL CONGS

THOZ IN ATEND MAY BROK UP LITTL GRPS LIK HAPNS LRG GATHRINGS

THEY WUDB THOZ WHO SED=ALL HE SED IS ~~END~~ WEL & GUD, BUT -----

WATS IN IT 4ME? GOT WIF KIDS SUPORT - CANT GO DOR TO DOR

PEO WIL THINK I'M NUTS, THIS JS STUF - EASY 4HIM TO SAY, DUZNT

KNO PEO I HAV 2DEAL WITH - ETC, ETC

ATTITUD/FEELINGS PEO WIL HAV AS LNG AS UNWIL TURN OVR 2TH/LORD &
LET HIM LEAD & DIRECT

(ILUS PESIMISTIC TESTMONY, WANAMAKER & PENSION PLAN)

THEY 2MNAY CLAIM ~~ECLO~~ JS XP MUS HAV PRUF WAT G WIL DO B4 GIV
WHOL HARTED SERVIC

HAV BILT SOCIETY ON "WATS IN IT FOR ME" & CH IS REAP ATITUDE

WEN WE CUM TO LORD, HE DUZNT PROMIS LIF WILB LIV ON EASY STREET

BUT DUZ SAY - VS 20B

THIS PROM DISCIPS RECEIV ON "HAPPY HILL"

THIS PROM EA US CAN HAV ON OUR "HAPPY HILLS"

CUM TO THAT "HILL" 2DAY & MEET TH/ONE WHO WIL EMPOWER U 2LIV

EACH DAY FOR HIM

MEET TH/ONE WHO WILB W/U UNTO TH/END EXXTM/XERKE OF THIS VERY

LIFE ITSELF

Scripture: Matthew 28:16-20

It was here that significant events of His ministry took place. Nearby, He called the fishermen Simon, Andrew, James and John to be His disciples; it was here that He summoned the tax collector Matthew to be a disciple; it was here that He cured Peter's mother-in-law and the centurion's daughter, also the paralytic, and a demon-possessed man. Capernaum, was one of the chief cities of Galilee in the time of Jesus. It was in the Garden just before He told Peter that he would deny Him three times that He told His disciples, "But after I am risen again, I will go before you into Galilee," Matthew 26:32.

Sometime after the resurrection of Jesus the disciples ~~went~~^{returned} to the province of Galilee and Matthew explains this by writing, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them," Matthew 28:16.

We don't have any idea how long they waited for Him to appear, or how long they were at this mountain. All that we do know is that Matthew states, "And when they saw Him, they worshipped Him: but some doubted," Matthew 28:17.

In order for that many people to see Jesus, there had to be ample room. It is believed that this appearance to more than five-hundred took place at this time of which Matthew is writing. Those who doubted, as he states were most probably some of these other people and not the disciples. This event took place after Thomas had been sceptical and had his curiosity answered. In Galilee, there were two mountains which are mentioned in the ministry of Jesus. It was Mt. Tabor on which Jesus was transfigured before Peter, James and John.

This was a much higher mountain than the other. The second mountain is the one identified as the Mount of the Beatitudes. It was here that Jesus preached the Sermon on the Mount. It is also a good possibility that this is the place where Jesus now appeared for the 8th time following His resurrection. It was here then that Jesus had spoken those famous words of "Blessedness" which we call "The Beatitudes." That word, "Blessed," means "Happy." So it was a return to "Happy Hill," and it was "On Happy Hill," that Jesus gave further ~~xxx~~ far-reaching instructions to His followers. For it was here that He said, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:18-20

Their happiness had been fulfilled by His resurrection from the dead. They had not completely understood all that He had told them. But when they saw these events begin to unfold before their very eyes, much of ~~their~~ their previous frustration disappeared. Now, it was like old times once again. Here was Jesus just ^{as} they knew Him from the years they had spent at His feet hearing, and learning, and being instructed. But now He was saying something that He had never said to them before. Now, He was giving them the authority to go out in His name and to preach and teach and baptize. But more than that it was the complete authority of Almighty God. That authority carried with it the threefold power of God. They were to do everything in God's Name. But they were also to do it in the Son's name and they knew Him to be Jesus. It had been Jesus who had told them, "He who hath seen Me hath seen the Father."

They knew from this that they had been experiencing God on earth with them. But they also knew Jesus to have spiritual qualities about Him. At first it must have been rather spooky for them to be locked up in a room and suddenly there is Jesus in front of them without ever using a window or door to enter. And then, just as quickly He vanishes out of their sight. So they must have known that when Jesus said they were going to minister in the name of the Holy Spirit, He had given them the evidence of that.

So here, "On Happy Hill," they received their instructions that they would very shortly be about.

But these instructions were not just for the eleven, they were for every follower of Jesus. Each of those 500 or so who were witnesses to this event were being given the power and authority to stand forth and proclaim Him as the Savior of the world. Jesus didn't say, "Do only this much," or, "Only do this." His command was to give the Gospel message to ALL people not just a certain few.

(Illustration of Corrie Ten Boom ministering to the "feeble-minded")

Sunday in Holland was a day of rest for many people and especially for the Ten-Boom family. Corrie Ten Boom, one of the girls in that family used Sunday afternoons for what she called Church for the feeble-minded. She started bringing the Gospel to people who were not able to go to church because of their physical or mental problems. She worked with the Down's Syndrome people, those of low IQ, and feeble-minded. She told of a special Sunday afternoon about a 12 year-old boy. His name was Kareltje. He was one of a large, ~~family~~ poor family. His father was cruel to him because he was feeble-minded. He listened as Corrie told the story of Jesus providing food for five-thousand people and how the disciples passed it out. She said as the five loaves and two fishes passed from Jesus' hands to the ~~the~~ bread and fish became sufficient to feed the multitude. Suddenly, Kareltje jumped up and swinging his arms around him, he cried, "There is enough! There is plenty for everyone! Just take as you like! Plenty for everyone!" Kareltje felt himself one of the disciples. He ~~xxxx~~ identified with them.

We who have been given all that God could possibly give us have the task of sharing it with others. We are not excused from that task by position, or age, or any other feeble reason we can muster. The command given to all disciples is, "GO YE THEREFORE." That doesn't give qualifications, or time limits. It is specific!

But I believe there is another point which Matthew is making here in this Scripture. You won't find it in so many words. But it is my belief from observing the church for some years there was something which took place after Jesus appeared and made His pronouncement.

I believe this event took place and the prologue to this Scripture would read, "And after Jesus finished speaking, some doubted." They may have broken up into little groups and talked about the things Jesus had told them. But in at least one of these little groups ~~the~~ there would be those who said, "All that stuff He says is well and good. But what's in it for me? I've got a wife and kids to support. I ~~wan't~~ just start going from door to door and telling people about this Jesus. People will think I'm nuts. It's easy for Him to say that stuff but He doesn't know the people I'm talking about." And this is the attitude and feelings people have had in the church and will continue to have as long as people are unwilling to turn it all over to the Lord and let Him lead and guide and direct.

(Illustration of little old lady in prayer meeting and thinking tithing has not blessed her) Dr. Russell Conwell, the founder of Temple University once asked for testimonies during a prayer meeting. He asked for anyone who had tithed for years to tell of the blessings they had received. Six people got up and gave glowing trstimonies of how God had taken care of their needs, many times miraculously. The seventh to speak was a frail woman of seventy, and she reluctantly said, "I wish I could bear such testimony, But I cannot. I have scrimped and saved ~~xx~~ and denied myself through the years to keep a vow made many years ago that I ~~would~~ tithe my income. But now I am old, am losing my job, and ~~have~~ no means of support. I don't know what I shall do." When she sat down the service was closed with a depressing chill.

The next day Dr. Conwell was lunching with John Wanamaker the founder of the Wanamaker Department Store. Mr. Wanamaker said, "Dr. Conwell, I ~~think~~ you will be interested to know that our store is starting a new plan for our employees. We have been working on it for years and we finally can inagurate a pension plan for our people. Today we are going to ~~give~~ our first life pension to a woman who has ~~xxxx~~ served our firm for 25 years. And then he named the woman who had given the pessimistic testimony in the prayer meeting the night before.

There are too many who claim to follow Jesus Christ who ~~xxx~~ must have proof of what God is going to do for them before they will give Him wholehearted service. We have built a society on "What's in it for me," and sadly, we reap that attitude in the church. When we come to the Lord He doesn't promise that life will be lived on Easy Street. But He does say, "Lo, I am with you always, even unto the end of the world."

That is the promise His disciples received "On Happy Hill." And that is the promise we ~~xxxx~~ each have on our individual "Happy Hills." Come to that "Hill" today and meet the One who will give you life, who will empower you to live each day for Him; and who will be with you to the very end of this life itself.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 7, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Kay and Ray Gamble

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 325 "All Hail the Power of
Jesus' Name"

*Ascription

*Exhortation

*Confession (In Unison) Merciful Father, we acknowledge
and confess our sinful nature; our shortcomings and
our offenses. We have betrayed not only our faith in
you, but also your faith in us. We have spoken
bravely of love and compassion, but we have acted
our of selfishness and indifference. Forgive us, O
God, through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 486 "Open My Eyes That I May See"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Old Time Religion"

Scripture: Luke 24:44-49

Sermon: "Bloom Where Planted"

*Invitational Hymn No. 543 "The Family of God"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****
Mr. & Mrs. Joe Youngblood have placed the beautiful
flowers on the altar in memory of Loved Ones.
Mrs. Fanchon Hindman will greet our members and guests at
the door this morning.

Serving as Ushers today are Marty Henry, John Snow,
Jeff Snyder and Walter Hollefreund.

Nursery will be provided today by Mrs. LuAnn Janicki.

Attendance last Sunday was 119 with 10 visitors.

Van Driver for May 14th will be Marty Henry.

Paul Riemer and Dick Mangel will be visiting the hospital
this week.

> Hospitalized: Anna Zubik, Peg Snider, Bill Winters
and Lucille Tack in BMH. *WALTER HARMON*

> SCHEDULE FOR THE WEEK:

- Tuesday May 9th - Sunday School Teachers meeting will
be held at 7 P.M. Please be there!

> Wednesday May 10th will be the annual Ladies Spring
NEED MEET SERVE Banquet at 6:00 P.M. Bring a tureen,
SET TABLE table service and friends or family,
SEE DICK and plan to spend an evening with us.

> COMMUNION will be observed next Sunday. This will be
Altar Communion. This is in observance of Pentecost.
The hymn All Hail The Power of Jesus' Name is the title
hymn of the month in observance of National Music Week.
This has been asked to be observed in our services
as well.

VBS teachers and helpers meeting will be held on May 16th.
Please mark your calendars and I hope that everyone
will make an effort to be there.

> May 12th at 7:30 P.M. a special service will be held at
St. Paul's Roman Catholic Church in observance of
Christian Unity Week. This is another part of the
Ecumenical Worship Services which are televised each
week. This will be live on Channel 32.

A special meeting will be held on June 14th by the Women's
Fellowship. This concerns the Soup and Salad Day, so
please mark your calendar and plan to attend.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - SEPTEMBER 24, 1995

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHANTAS *BV 7400 3 MONTHS FROM TODAY*

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: LUKE 24, :44-49

Sermon: "BLOOM WHERE PLANTED" - ST. PAUL'S, BUTLER, 5/7/89

*HYMN - THE LORD'S PRAYER

BENEDICTION - THE LORD BLESS YOU AND KEEP, YOU,
THE LORD MAKE HIS FACE TO SHINE UPON YOU,
AND BE GRACIOUS UNTO YOU;
THE LORD LIFT UP THE LIGHT OF HIS COUNTENANCE
UPON YOU, AND GIVE YOU PEACE,
BOTH NOW AND IN THE LIFE EVERLASTING. AMEN.

*DEBBIE
DIANE*

EVELYN - HEART SURG.

LISA

UNUSUKU

VS 47-THIS MESAG 2B CARRIED ON AFTR HE LV THEM START AT JERU
THEY 2TEL WAT THEY NOW KNU,BUT DIDNT B4
P SAY THIS 1 COR 2:14-BUT TH/WH NATURL MAN RECEIVTH NOT THE
THINGS OF TH/SP OF G 4THEY R FOOLISHNES UN2 HIM,BCUZ THEY
R SPIRITULY DISCERN
VS 48 & AFTR OF CONVERSIN & THEN JS ADDS VS 48
VS 48 JS SAY STAY WHERE U ARE
2GIV IT ANOTHR DEEPER MEANING-BLOOM WHERE YOU ARE PLANTED
WHEREVER U R, THEN IT IS G WANTS U 2 DO HIS WORK
(ILUS A.W. TOZER & DISCRIP OF TRU XPIAN)
THIS C STRANG 2TH UNSAVD OF TH/WORLD
AND EVN MANY XPIANS FEEL USELES BCUZ THEY HEAR OF XPIANS IN
OTHR PARTS OF WORL DO GRT THINGS 4 GOD
BUT THER R MOR AVERAG XPIANS THAN SUPER-XPIANS & WE R 2WORK/SERV
& LIV WHERE G HAS PLANTED US
IF HE WANTS US TO MOV, HE WILL LET US KNO IN SUM WAY
(ILUS SS TEACHER & FLOWER, & BOY ADDS FERTILIZER SURE HELPS)
WE MUS TAK THEM LIVS WE LIV & ADD TH/NUTRIENTS-CHURCH, G'S WORD,
GROWTH IN OUR FAITH & THEN SPRED THAT WHERE EVR WE MAYB

SCRIP: LK 24:44-49; SERM: BLOOM WHERE PLANTED

GRKS HAD WORD 4IT, SUMONE ADD=NOT ONLY HAD WORD, BUT MANY WORDS
4SAME WORD

ENG: SIMILAR

ATE / EIGHT

IGHT / WAIT

(DR. PHILLIPS BROOKS - AUTHOR "O LITTL TWN OF BETH" IN HURRY, G NOT
BAKGR: DISCIPS CROWDS, HUSTL BUSTL, GO PLAC, DO THING
NOW LIF AT STANSTIL & ONLY C/HEAR OF APPEAR OF JS
NOW APPEAR FOR 10TH TIME & THIS WUDB HIS LAST APPEAR
BAK IN JERU, HAD GRO ACUST 2WAIT, & WAITING
JS APPEAR AMONG, GAV FUD & HE ATE & LK TEL US:

VS 44-MOSES - DEUT 18:15

TH/L THY G WILL RAIS UP UN 2 THEE A PROPH FR/TH/MIDST OF THY
BRTHRN LIK UN2 ME: UN2HIM THOU SHALT HARKEN

PROPHETS= ISA IN PARTIC - CHAP 53-7 *suffr servant*

ISA 61:1=TH/SP OF TH/L GOD IS UPON ME: BCUZ TH/L HATH APPTD
ME 2PR GUD TIDINGS UN2 TH/MEEL: HE HATH SENT ME 2BRIND UP THE
BROKKNHARTD, 2PROCLAIM LIBRTY 2TH/CAPTIVS & TH/OPNING OF THE
PRISN 2THEM THAT R BOUND

PSALM 2:7=I WILL DECLAR TH/DEGRE TH/L HATH SED UN2 ME, THOU ART

MY SON, THIS DAY I HAV BGOTTN THEE

PS 16:10=4THOU WILT NOT LV MY SOUL IN HEL: NEITHR WILT THOU

SUFFR THIN HOLY ONE TO SEE CORUPTION

PS 22 & WAT IMPLY BOUT HIS SUFFR & DETH

VS 45=JS EXPLAIN MN FULLY WAT MAYBE DIDN'T TEACH B4

VS 46=HE EXPL 2THEM HE TH/SAVIOR & ALL HAPPN WAS G'S PLAN 4MANK

word ATE - Eight
 word wait-avoidupois or wait
 vs 44 *PH BROOKS - I'M IN A HURRY BUT G-D ISN'T*
 Deut 18:15=TH/L THY G WIL RAIS UP UN2 THEE A PROPH
 FR/th/MIDST OF THEE,OF THY BRTHRN LIK UN2 ~~ME~~
 "UN2 HIM SHALT THOU HARKN
 Pa 1:7=I WIL DECLAR TH/DEGREE TH/L HATH SED UN2
 ME,THOU ART MY SON:THIS DAY I HAV BEOTTN THEE
 Ps 22 - Isa 53
 Psa 16:10=4THOU WILT NOT LV MY SOUL IN HELL:NEITHER
 WILT THOU SUFFR THIN HOLY ONE 2C CORUPTIN
 Isa 61:1=TH/SP OF TH/L GOD IS UPON ME:BCUZ TH/L
 HATH ANOINTD ME 2 PREACH GUD TIDINGS UN2 TH/MEE K
 HE HATH SENT ME 2 BIND UP TH/BROKNHARTD,2PROCLAIM
 LIBRTY 2TH/CAPTIVS,& TH/OPNING OF TH/PRISN 2THRM
 THAT R BOUND

1 Cor 2:14=BUT TH/NATURL MAN RECEIVETH NOT TH/THINGS OF TH/SP
 OF G: 4THEY R FOOLISHNES 2HIM:NEITHR CAN HE KNO
 THEM,BCUZ THEY R SPIRITULY DISCERN

(Ilus A. W. Tozer & descriptin of - Real Xpian)
 A REAL XPIAN IS AN ODD NUMBER ANYWAY. HE FEELS SUPREM LUV 4ONE
 JOM HE HAS NEVR SEEN: TALKS FAMILIARLY EVRY DAY 2SUMONE HE
 CANOT C: EXPECS 2GO 2HVN ON TH/VIRTU OF ANOTHR: EMPTIES HIM-
 SELF IN ORDR 2B FUL: ADMITS HE IS WRONG SO HE CANB DECLARD
 RITE: GOES DWN IN ORDR 2GO UP: IS STRNGES WEN HE IS WEAKES:
 RICHES WEN HE IS POORES & HAPIES WEN HE FEELS TH/WORST.
 HE DIES SO HE CAN LIV: 4SAKS IN ORDR 2HAV: GIVS AWAY SO HE
 CAN KEEP: C'S TH/INVISIBL, HEARS TH/INAUDIBL, & KNOWS THAT
 WHICH PASSES KNOWLEDG

(Ilus Layton Ford & missinary frend w/comunit in Viet Nam)
 U KNO, AS U RED 2ME FR/THE BIBL I HAV CUM 2BLIEV THAT U XPIANS
 HAV A GRTR MESAG THAN COMUNISM
 BUT I BLIEV WE R GO 2WIN TH/WORL, 4XPIANTY MEANS SUMTHING 2U,
 BUT COMUNISM MEANS EVRTHING 2US

(Ilus SS teachr & clas & who made flows gro?)
 A SS teachr want impres yng pupils w/miracl of lif
 Pt 2lrg plant in room & ask=Who made thoz butiful flows gro?
 Littl boy ansr=G did
 Teachr pleasd w/ansr,but B4 she cud coment,nothr boy spokup
 & sed=BUT FERTILIZR SURE HELPS

"Bloom where Planted"

Scripture: Luke 24:44-49

Sumone once sed-Th/Grks had a word 4it;2 which sumone else sed that the/Grks not only had A word 4it,they had many words 4same word

Our Eng language isnt 2far Bhin that def-4instanc word ATE=Wat tki t' k of? U mayB think sumth eat.or fxxxxx numbr 8

Each snd sam,but spel dif w/dif meanings
word=wait,many us think xxxxxx of our avoirdupois maks up body but ther mayB thoz imed thot of time os paus await results & that exactly word I wantd U 2 think of

(Ilus Philips Brooks & G in no hurry)

This wat lif had evolvd 2 in case of discip;they bin acustom 2B w/crowds of hustl/bustl peo;peo who had placs 2go & things 2do; peo who had needs they sot 2B met by Js;& peo who tuj up time & caused time 2pas quickly

Now,they wer at stanstil in livs

Chq they had seen Js;they had bin involv one way or othr in His 8 apears,or knu who wer sinc cam bak fr/ded

they herd how appear 2half bros James,thus convinc him Js was From One of G

that had bin His 9th appear

Now they bak in Jeru & lnce agin Js appear 2them

this His 10th appear & it wud pruv 2B His last

they had grwn sumwat acustom 2wait,if 4no othr reasn than 2C jus wat was expec of them

w/this final appear if ther wer stil sum doubts that this was actuly th/sam Js they had kno & walk with,thez doubts wer dispel 4 once & 4all

Js tuk this optunt 2pruc Himself compl 2them-vs 44

Js prob quot fr/O.T.=Deut wh/part law Moses=chap 18:15

Ps 2:7; 16:10; 22 & Isa 53, 61:1

() jus partil list Scrips Js may hav quot from Moses,Psalms & prophs wh/made up Jewish Sx Scrips

vs 45=Js expl Scrips & lk say=Vss 46-47

wher once discip;unabl undrst sp thins,now Js opn eyes,harts, & ther intelects 4them

now cud undrst whys,wher4's mus hav bothr them whil work/walk w/Him on daily basis

We red thru ut Gospls B4 ares.trail crucifix of Js wat amtd 2

many stupid questins ask Js

At leas they may seem stupid 2us Bcuw we hav advantag of hindsite wh/they didnt

but they wer lik anyone else who canot undrst sp things until they cum in2 that specil relationship w/G thru Js Xp

P spok of this wen wrot Cor in 1 Cor 2:14

Wen a persn is outsid of th/kingdm he is unabl 2 lk at GIs W rd & undrst it completay

But wen he acpts Xp he is ushrd in2 th/family of G & Bcuws a child of G,& then it lik scals R remov fr/eyes & G's H Sp giv nu Blievr

sp insites nevr had B4

U may hav exper this as I hav & it dif of nite & day in sp undrs vs 48=Js say discip;hav seen/herd thes revlatins & wer now abl 2 go 4th & 2shar wat herd & seen 2othr peo

But sumth dramatic go 2hapn & Js is prep them 4it as say=vs 49A 7) sumth go 2hapn in near futur,but B4 that hapn,Js tel them vs 49B

B4 they R 2mak a mov,they R 2stayput

Js is cautin thez discip; 2get ther act 2gethr B4 they mov in2 th/outsid worl

this is advic evry Blievr shud heed

Ther R 2many who seem 2Bliev they mus get on ship/plane & hed 4 sum unkno quartr of worl 2shar ther faith

Th/simpl advic Js is giv is=Bloom Wher Phantd

wherevr U R is th/plac wher G wants U 2labr & work until He givs U a ticket 2somwher els

We hear all th/tim we R 2go out in name of Js & minstr in His name & this is tru

But our worl is rt undr our noses until G demans we go elswher (Ilus A.W.Tozer & descriptin of "real Xpian")

all of this seems so unwis 2 an unsavd worl

But G says=My ways R not Ur ways

but not all Xpians R lik this

2many of us sit bak & marvel at wat we hear bout othr Xpians

how they liv & labor 4 th/Lord,& then we shak our heds & say-

I WISH I CUDB LIK THAT,& then go bout old routins & nevr seek 2B

obed 2wat G demans of us

mos of us wil nevrB cald of G 2mov out 2nothr twm,city,stat or country

But G has cald us 2-Butlr/Butlr County-this is wher we R 2

BLOOM,Bcuw this is WHERE we bin PLANTED

() Leighton Ford & misionary frend & Com oficer in Viet Nam)

Wat duz Xpianty mean 2U? How comittd 2 th/caus of Js Xp R U?

Duz He jus mean sumth 2U whil th/things of this worl crowd that out & mean everth 2U???

How much of our tim R we wil 2giv Him? How much tim do U spen in G's Word dur wk?

How much tim do U spen in newspapr/mags/TV???

How much do U kno bout spk 2 othrs of Ur faith & Sav Js Xp???

Or how much do U know bout bat avgs,golf scors,bowl scors,or of athletes & athletics on scen 2day??

wen contras wat kno this lif w/wat kno of Js Xp th/cp mosly givs us a weak pictur of wat we R & wat we shud B

How many of us R really Blooming Wher Plantd? 2day

or how man of us R wrinkl'd & shrivld fr/lak of nourishmen fr things of G?

(Ilus boys ansr 2 questin bout flowrs gr-fertilizr needed also)

We mus tak thez livs we liv & add th/enrich nutrients we need 2 mak us Bloom Wher Plantd

"Bloom Where Planted"

Scripture: Luke 24:44-49

Someone once said that the Greeks had a word for it. To which someone else added that the Greeks not only had a word for it, they had many words for the same word. Our English language isn't too far away from that definition. For instance, if I say the word "ate," what do you think of? You may be thinking of having eaten something, or you may think of the number eight. Both sound the same, but are spelled differently with different meanings.

If I use the word "wait," many of us will immediately think of the ~~xxxxxxx~~ xavairdupois that makes up our body. But there may be those who immediately thought of a time of pausing to await results. And that is exactly the word I wanted you to think of.

(Illustration of Dr. Phillips Brooks and his impatience).

Phillips Brooks the noted New England preacher, better known for writing the Christmas Carol, "O Little Town Of Bethlehem," was noted for his poise and imperturbability. One of his very close friends tells of a time he came upon him and he was pacing the floor of like a caged lion. He was definitely irritable and frustrated. His friend asked, "What is the trouble, Dr. Brooks?" He answered, "The trouble is that I'm in a hurry, but God isn't!"

This is what life had evolved to in the case of the disciples. They had been accustomed to being with crowds of hustling, bustling people; people who had places to go and things to do; people who had needs they sought to have met by Jesus; and people who took up time and caused time to pass quickly. Now, they were at a standstill in their lives. Oh, they had seen Jesus. They had either been involved in His eight appearances or knew those who were since He came back from the dead. They had heard how He had appeared to His half-brother James, thus convincing Him that He was the promised One of God. That had been His 9th appearance. Now they were back in Jerusalem and once again Jesus appeared to them. This was His 10th appearance and it would prove to be His last. They had grown somewhat accustomed to waiting if for no other reason than to see just what was expected of them. With this final appearance, if there were still some doubts that this was actually the same Jesus they had known and walked with, those doubts were dispelled ~~for~~ once and for all. Jesus took this opportunity to prove Himself completely to them. Luke says, "And He said unto them, 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me,'" Luke 24:44.

Jesus probably quoted to them from the Old Testament book of Deuteronomy, which was a part of the law of Moses. One quotation would have been from the 18th chapter the 15th verse, and it is here that Moses recorded God's words, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shalt thou harken."

Jesus probably quoted to them from the 2nd Psalm verse 7, "I will declare the decree the Lord hath said unto me, 'Thou art My Son; this day have I begotten thee.'"

The 16th Psalm verse 10, "For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption."

He probably quoted from the 22nd Psalm which gives a vivid description of all that He went through on the cross. And He probably quoted all or part of the 53rd chapter of Isaiah which speaks of God's suffering servant. And He may well have quoted the 1st verse of the 61st chapter of Isaiah which He expounded in the synagogue in Nazareth at the start of His public ministry which states, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

This is just a partial list of the Scriptures Jesus may have quoted from Moses, the Psalms and the prophets which made up the Jewish Scriptures. Luke says, "Then opened He their understanding, that they might understand the Scriptures," Luke 24:45.

"And said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," verses 46-47.

Where once the disciples were unable to understand these spiritual things, now Jesus opened to them their eyes, their hearts, and their intellects to them. Now they could understand completely the "whys" and "wherefores" that must have bothered them as they worked and walked with Him on a daily basis. We read throughout the Gospels before the arrest, trial and crucifixion of Jesus what amounted to stupid questions they asked Jesus. At least they seemed stupid to us because we have the advantage of hindsight which they didn't. But they were like anyone else who cannot understand spiritual things until they come into that special relationship with God through Jesus Christ. Paul spoke of this when he wrote to the Christians in the Corinthian church. We find recorded there in chapter 2, verse 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned."

When a person is outside of the kingdom he is unable to look at God's Word and understand it completely. But when he accepts Christ and is ushered into the family of God and becomes a child of God, then it is like scales being removed from his eyes and God's Holy Spirit gives the new believer spiritual insights he never had before. You may have experienced this. I have and it is a difference of night and day in spiritual understanding.

And then Jesus added to this the words as Luke records, "And ye are witnesses of these things," verse 48.

Jesus is merely saying that the disciples had seen and heard these revelations and were now able to go forth and to share what they had seen and heard with other people.

But something dramatic is going to happen and Jesus is preparing them for it as He says, "And behold, I send the promise of My Father upon you," verse 49A.

This is something that is going to happen in the near future. But before that happens, Jesus tells them, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high," verse 49B.

Before they are to make a move they are to stay put. Jesus is cautioning these disciples to get their act together before they move out into the outside world. This is the advice that every believer should heed. There are too many who seem to believe that they must get on a ship or a plane and head for some unknown quarter of the world to share their faith. The ~~xxxx~~ simple advice Jesus is giving is, "Bloom Where Planted." Wherever you are is the place where God wants you to work and labor until He gives you a ticket to somewhere else. We hear all the time that we are to go out in the name of Jesus Christ and minister in His name and this is true. But our world is right under our noses until God demands we go elsewhere.

(Illustration of A. W. Tozer and description of a "Real Christian")

A. W. Tozer describes a "real Christian" in this manner: A real Christian is an odd number, anyway. He feels supreme love for One whom he has never seen; talks familiarly every day to Someone he cannot see; expects to go to heaven on the virtue of Another; empties himself in order to be full; admits he is wrong ~~xxxxxxxxxxxxxxxx~~ so he can be declared right; goes down in order to get up; is strongest when he is weakest; richest when he is poorest and happiest when he feels the worst. He dies so he can live; forsakes in order to have; gives away so he can keep; sees the invisible, hears the inaudible, and knows that which passes knowledge.

All of this seems so unwise to the unsaved world. But God says, "My ways are not your ways." But not all Christians are like this. Too many of us sit back and marvel at what we hear about other Christians and how they live and labor for the Lord. And then we shake our heads and say, "I wish I could be like that," and then go about our old routines and never seek to be obedient to what God demands of us. Most of us will never be called of God to move out to another town, or city, or state, or country. But God has called each of us to where we are right now. He has called each of us to BUTLER, and BUTLER COUNTY. This is where we are to "Bloom," because this is "WHERE" we have been "PLANTED."

(Illustration of Leighton Ford's missionary friend and communist officer in Viet Nam)

Leighton Ford tells of a missionary friend of his who was in Viet Nam who was taken captive by a band of Communist guerrillas. He was held captive for several weeks. During that time he became friendly with their young officer and he taught him English by using the Bible. At the end of this time the officer told him of an operation they had planned which would be against tremendous odds. The missionary pointed out that the officer may die. The young man thought about this for a moment and then he said, "I would gladly die if I could advance the cause of Communism one more mile." Then he made a telling comment, "You know, as you read to me from the Bible I have come to believe that you Christians have a greater message than that of Communism. But I believe we are going to win the world, for Christianity means something to you, but Communism means everything to us."

What does Christianity mean to you? How committed to the cause of Jesus Christ are you? Does He just mean SOMETHING to you, while the things of this world crowd that out and mean EVERYTHING to you? How much of our time are we willing to give to Him? How much time do you spend in God's Word during the week? ~~XXXXXXXXXXXXXXXXXXXX~~ Or how much time do you spend in the newspaper, or magazines, or TV? How much do you know about speaking to others of your faith and your Savior Jesus Christ? Or how much do you know about batting averages, or golf scores, or bowling scores, or of athletes on the scene today? When we contrast what we know of this life with what we know of Jesus Christ the comparison gives us mostly a weak picture of what we are and should be. How many of us are really "Blooming Where Planted" today? Or how many of us are wrinkled and shriveled from lack of ~~nourishment~~ nourishment from the things of God?

(Illustration of boy's answer about "fertilizer for growth")

A Sunday School teacher wanted to impress her young pupils with the miracle of life in nature. She pointed to a large plant in the room and asked, "Who made those beautiful flowers grow?" One of the boys answered, "God did." The teacher was pleased with the answer, but before she could comment another little boy spoke up and said, "But fertilizer sure helps!"

We must take these lives we live and add the enriching nutrients we need to make us "Bloom Where Planted." God extends the call to do that and we turn our backs on Him time after time. Why not accept that call today and promise Him that you will begin to blossom forth and bloom right where you are?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 14, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Kay and Ray Gamble

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 136 "Praise Ye the Triune God"

*Ascription

*Call to Communion and Confession (Communion Folder)

*Prayer of Confession (Communion Folder)

*Assurance of Pardon

Call to Prayer

Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 142

Communion Hymn (on the flier inside the Communion folder)

*Invitation to Communion

*Seraphic Hymn (Communion folder)

*Institution and Consecration of the Elements

Distribution of the Bread (when all are assembled at the
rail, everyone kneel or stand, and please take a piece
of bread)

Distribution of the Bread (everyone please take a cup)

*Prayer of Thanksgiving

Anthem: "My Mother's Old Bible Is True" -mens chorus-

Scripture: Acts 1: 9-12

Sermon: "Lift Off"

*Invitational Hymn No. 313 "The King Is Coming"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs.

Harvey Campbell in memory of Harvey Campbell.

Mr. & Mrs. Harold Taylor will greet our members and guests

at the door this morning.

Those Deacons and Elders assisting with Communion today

will also serve as Ushers.

Nursery will be provided today.

Attendance last Sunday was 110 with 6 visitors.

Van Driver for May 21st will be Ken Draxinger.

Lloyd Link and Rod Rensel will be visiting the hospital

this week.

*Hospitalized: Bill Winters and Lucille Tack in BMH.

Carl Hoffman in BMH.

SCHEDULE FOR THE WEEK:

Tuesday - 7:00 P.M. the Teachers and helpers for VBS will
be holding a meeting. We need all of you
there.

Thursday - Laymen's Dinner will be held in Rehoboth Hall.

If you are interested in going, please see

Howdy Bolam for tickets. Today will be your

last opportunity to get your ticket. Dinner

will be served at 6:30 P.M.

*PRE-REGISTRATION FOR VBS will begin next Sunday, May 21st.

Please make a note of this and pre-register your child
or children.

HELPERS are needed to serve a banquet in Rehoboth Hall on

May 23rd. If you are able to help, please see Ginny or

Helen. We need men and women alike.

May is Mental Health Month and the association in Butler is

having several functions to help people become more

aware of the mental health problems. They are also in

need of some volunteers. More information is posted on

the bulletin board in the Narthex.

A special meeting will be held on June 14th by the Women's

Fellowship. We need men and women alike to attend this

meeting. This is concerning the Soup & Salad Day. Mark

your calendar and plan to attend.

At the close of the service the invitation is extended to

each worshipper to respond to God's leading for your

life. This invitation gives the opportunity to accept

Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MAY 15, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FAMILY NIGHT JUNE 4 - WILL have pig roast among others

BIRTHDAYS - STAND - RECOGNIZE

COFFEE/PUNCH ETC TWEEN CHURCH

CHOIR VOLUNTEERS NO DEPART

CHILDREN IN SERVICE

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: ACTS 1:9-12

SERMON: "LIFT OFF" - ST. PAUL'S BUTLER 5/14/89

*HYMN

*BENEDICTION

*POSTLUDE

SERMON

ERHART FAMILY

(Ilus 1/20/86 spacecraft-~~SHALL~~ CHALLENGER)

(Ilus spacecraf-DISCOVERY - Sept 29,88)

(Ilus God & LIFTOFF-May 1990yrs ago Friday)

Acts 1:9

Lk 24:50-53

cp Bethany/Mt Olives

Act 1:11

(Ilus Lyod Ogilvie & woman want - Simpl Gospel)

(Ilus how to eat egg w/out crack it)

(Ilus Wm Gibson & desir mother's faith)

"Lift Off"

Scripture: Acts 1:9-12
 (Ilus Jan 28/86 - spacraf ~~Chalenger~~ Challengr & explosin)
 (Ilus 2yrs, 8mos, 1day latr-Sept 29/88-Discovery & flawles flite)
 It was brite Fri morn May ovr 1900 yrs ago & Js/discips had walk
 fr/Jeru 2Mt Olivs distanc bout 1/2mile
 aft' brief convers we tol=Vs 9
 w/ t aid engins, pumps, motors or any mech means G provid-LIFOFF
 this event tuk plac exac 40days aftr Js bin resurec fr/tomb
 this even we celbrat in Xpian Ch as Ascensin & it is even which
 is ovrshado by nothr even considr of mor import, & that is Pent
 wh/is wat is 2B observd 2day
 but wer it not 4-Liftoff on day in Jeru, ther wud hav bin no
 Pent folo it 10days latr
 ther had 2B an ascensin in ord'r Zhav Pent
 apos Lk record this even 2twice, but he is th/only one
 it record 1st in chap 24 of Gospl
 altho ther is dif in report this even in Lk & Lk's buk Acts,
 th/evens & circums R th/same
 In Gospl read-24:50-53
 discrep oft pt out in this Scrip is Lk says-vs 50A
 Beth bout 2mi fr/Jeru on E slop Mt Olivs
 it Bliev Lk stat in Gospl Js led discips 2ward Beth & not actual
 2x~~xxxx~~ 2 Beth
 in any even, Liftoff tuk plac on a part of Mt Oliv & Js takn fr/sit
 2angls apear & say=Vs 11
 this proph of 2nd cum of Js in futur & th/proph is He wil apear
 at sam plac & wilB revers how He lef erth
 He wil cum bak
 th/discips unrstud this final meet wud hav w/Js, but knu altho He
 not w/them phys, & wud notB in remaindr of ther live, He wudB w/them
 ipititv
 No! ~~He~~ undrstud sum things He sed B4 deth:
 LO, I AM W/U ALWAYS EVN UN2 END OF TH/WORL
 I WIL NOT LV U COMFORTLES, I WIL CUM 2U
 ll thez thing bin ring in ther minds as travl bak 2 Jeru
 k 24:52-53=U do not hav grt joy wen very dear frend taks lv of U
 & U kno U wil nevr C him agin
 that isnt norml, & it is usuly a tim of grt sadnes
 but discips wer asur they had His presenc w/them wherevr went
 & watevr they did
 they knu this Bcuz they wer go out & minstr His name
 they wer His folowrs & wud hav that specil comun w/Him which
 is only posib thru a lif of comitment
 Ilus Lloyd Ogilvie & woman who wantd "Simpl Gospel")
 as part of Ch of Js Xp ea us cal 2liv 4Him wenevr, wherevr We R
 Once agin Js gav coman 2 discips 2go bak 2 Jeru & 2wait 4
 th/Sp from on hi
 that our task as wel, we need 2pray that G's H Sp wil mak entra
 entranc in2 harts/livs & motivat us off dedcentr 2cum aliv 4His

& then we can mov out in our Jeru, or Judea, or Samar, or th/uttr
 mos part of th/erth
 (Ilus comitment-how 2eat eg w/out crak it)
 How do U want Ur eggs in th/Ch?
 R U wil 2conced U hav a def plac in Ur Jeru, Jud, Sam, or worl?
 C 's Ur desir Zhav-Simpl Gospl & tear out pages U think dont
 apy 2U?
 2B bout work Js now giv 2them it was necessary 4discips 2cum dwn
 fr/mntn
 they had 2Bgin work they bin train 2do
 thers bin mntn top exper Bcuz they had liv/labr w/Mesiah
 they knu this now 4 a certnty
 but ther labr now Bgan 2tak on dif aspec
 (Ilus Wm Gibson desir Zhav mothr's faith)
 th/discips cudnt tak wat Blong 2 Js & claim 4ther own
 they had 2cum dwn 2 th/valy & Bgin ther own work
 We can watch th/spacraf & B enthral by all th/scientif things
 wh/tak plac, but that not th/lif we bin giv 2liv
 our feet R plant her on th/grnd & lik th/discips our misin is
 2spread th/mesag of Js Xp 2 our felo erht bnd travlrs on th/road
 of lif
 & we may lik th/discips depart fr/th/Hous of th/L 2our individ
 Jeru's w/grt joy 2serv Him
 & we may also B continuly in His Hous, prais & Bles G
 Let us=Lift Off fr/our routins of lif 2seek & 2serv as He issues
 that cal 2 ea of us

SCRIP: ACTS 1:9-12; SERM: "LIFT OFF"

(ILUS SPACECRAFT CHALENGR & EXPLOSIN)

(ILUS 2YRS '8MOS LATER & DISCOVERY FLIGHT)

(ILUS 1900 YRS AGO & JS "LIFT OFF")

THIS EVEN TUK PLAC EXAC 40DAYS AFTR JS RESUR FR/GARDN TOMB)

TH^S EVEN CELBRAT AS ASCENSIN & THIS ASCENSIN SUNDAY

THEIR NO ASCENSIN-LIFT OFF-THER WUD BIN NO PENTCOST 10DAYS LATER

THEIR HAD 2B AN ASCENSIN IN ORDER 2HAV A PENTECOST IT APOS LK WHO RECORD THIS EVENT TWIC, BUT HE ONLY ONE RECORD IT

LK 24:50-53=READ

TH/DISCREP OFT PT OUT THAT STORYS CONTRADIC ONE NOTHR

LK 24:50A AS CP TO ACTS 1:12

NO CONTRADIC CAUS=BETHNY BOUT 2MIL FR/JERU ON E SID MT OF OLIVS IN LK 24, HE SAY=JS LED DIS 2WARD BETHY, & NO GO AS FAR AS BETHNY IN ANY EVEN "LIF OFF" TUK PLAC ON PART MT OLIV & JS TAKN FR/SI

ACTS 1:11=THIS PROPH OF 2nd CUM OF JS IN FUTUR

THAT PROPH IS=WIL APEAR SAM PLAC & WILB REVERS OF HOW LEF EARTH (ILUS HOLIDAY INN & MT OF OLIVS FAULT, & PROPH MT SPLIT)

ZECHARIAH 14:4

HE WILL COME BACK !!! REGARDLES WAT MAN MAY SAY=G SEZ OTHRWISE TH/DISCIPS UNDRSTUD THIS LAS SPECIL MEET W/JS, BUT KNU ALTHO NOT W/THEM PHYS, WUDB W/SP

NOW, THEY UNDRSTUD SUM THINGS HE SED 2THEM B4 HIS DETH

AT LAS SUP=LO, I AM W/U ALWAYS EVN UN2 END OF WORL; I WIL NEVR LV

U NOR 4SAKE U; I WIL NOT LV U COMERTLES

ALL THEZ THINGS MUS BIN RING THEIR EARS TH/DAYS FOLO THIS

LK TEL US 24:52-53

u do nothAV GRT JOY WEN FREND LVS U & U KNO WIL NEVR C AGIN

THIS NOT NORML=IT USULY TIM GRT SADNES

BUT DISCIPS KNU HAD HIS PRESENC W/THEM WHEREVR WENT, & WATEVR DI

THEY WER HIS FOLOWRS & WUD HAV SPECIL COM W/HIM BUT ONLY POSIB U LIF OF COMITMENT

(ILUS LLOYD OGILVIE & WOMAN WANT "SIMPL GOSPEL")

AS PART CH/OF JS XP WE EA CAL 2LIV 4HIM WHEVR/WENEVR WE R

JS SENT HIS DISCIPS BAK 2JERU 2BGIN WORK BY AWAIT FULFIL=1:8

WE NEED 2PRAY HIS H SP ENTR OUR HARTS SO WE CAN MOV 4WARD IN

HIS NAM IN OUR JERU/JUDEA/OR SAMARIA, OR UTTRMOS PART OF EARTH

(ILUS COMITMENT, HOW TO EAT AN EGG W/OUT CRAKING IT)

HOW DO U WANT UR EGGS IN CHURCH??

R U WILING TO CONCED U HAV A SPECIL PLAC IN G'S PLAN??

OR DO U WANT TH/SIMPL GOSPEL W/NO COMITMENT???

2B BOUT WORK WH/JS GAV THEM 2DO, TH/DISCIPS HAD 2CUM DWN FR/MNTN

& BGIN THAT WORK

THEIR WORK BGAN TAK ON DIF ASPEC

(ILUS WM GIBSON & DESIRE TO HAVE MOTHER'S FAITH)

JUS AS DISCIPS CUDNT TAK WAT BLONG 2 JS & CLAIM 4SELVS, & NEITHR

CAN WE, WE MUS CUM DWN FR/MNTN & WORK IN VALY HE GIVS US

WE CAN WATCH TH/SPACCRAFT "LIFT OFF" & B ENTRAL BY PHENOM OF IT ALL

BUT OUR FEET R PLANTD ON TH/GRND & THAT WHER JS HAS CALD US 2WORK 4HIM

MAY WE LIK DISCIPS DEPART FR/HOUS OF G 2B BOUT TH/PILGRAG

WH/HE HAS SET US ON

MAY WE "LIFT OFF" IN OUT LIVS 2SEEK & SERV AS HE ISSUES THAT

ALL TO US

"Lift Off"

Scripture: Acts 1:9-12

The Florida morning dawned bright and clear on January 28, 1986. The spacecraft Challenger sat on its launchpad gleaming and glistening in the morning sun. Everything proceeded as planned and the countdown continued with clockwork precision. As the countdown reached zero, fire burst from the bottom of the rocket and the announcer repeated, "we have ~~gim~~ ignition, we have ignition." Slowly the rocket began to lift into the air and the announcer informed viewers and listeners alike, "We have lift off, we have lift off." The sleek, beautiful rocket began to rise into the clear Florida sky amid the cheers in the background coming from NASA control. The lift off had been carefully planned so schoolchildren across the nation could view this special mission carrying a selected teacher into orbit. All eyes in the millions of homes and in the classrooms across the nation ~~xxxxxx~~ were fixed on ~~xxxxx~~ their television sets. People were spellbound by this flawless performance. But then, just as suddenly as it had begun, an explosion erupted aboard the spacecraft and debris trailing smoke fell into the sea.

It was exactly two years, eight months, and one day later that a similar spacecraft named Discovery sat on the launch pad at Cape Kennedy Spacecenter in Florida. Once again the countdown proceeded with precision and once again the cry of "We have lift off, we have lift off" ~~xxxxxx~~ echoed around the world. But this time it was a flawless and successful mission.

It was a bright Friday morning in May over 1900 years ago that Jesus and His disciples had walked from Jerusalem to the Mount of Olives a distance of about a half mile. After a brief conversation with them we are told, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight," Acts 1:9.

Without the aid of engines, motors, pumps, ~~or~~ any mechanical means, God provided, "Lift Off." This event took place exactly 40 days after Jesus had been resurrected from the Garden tomb. This event we celebrate in the Christian Church as Ascension. It is an event which is overshadowed by another event considered of more importance and that is Pentecost, which is what is to be observed this day, today. But were it not for "Lift Off" on that day in Jerusalem, there would have been no Pentecost following it ten days later. There had to be an Ascension in order to have Pentecost.

It is the Apostle Luke who records this event twice, but he is the only writer to record it. He records it first in his Gospel in the 24th chapter. Although there is a difference in the reporting of this event in Luke and Luke's book of Acts, the events and circumstances are exactly the same. In the Gospel of Luke we read, (Read verses 50 through 53, chapter 24). The ~~discrepancy~~ discrepancy that is often pointed out in this Scripture is that Luke says that Jesus, "Led them out as far as Bethany," while in Acts he records, "Then returned they unto Jerusalem from the mount ~~xxx~~ called Olivet, which is from Jerusalem a sabbath day's journey."

Bethany was about two miles from Jerusalem on the east slope of the Mount of Olives. It is believed that Luke is stating in his Gospel that Jesus led the disciples toward Bethany and did not actually lead them as far as Bethany. In any event, "Lift Off" took place on a part of the Mount of Olives and Jesus was taken from their sight. Two angels appeared to them and said to them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," Acts 1:11.

This is a prophecy of the 2nd Coming of Jesus in the future. The prophecy is that He will appear at the same place and it will be the reverse of How He left the earth. He will come back. The disciples understood that this was the final special meeting they would have with

Jesus. But they knew that although He was not with them physically, and would not be so in the remainder of their lives, He would be with them spiritually. Now, they understood some of the things He had said to them before His death. At the last Supper He had spoken words as recorded by John and one of those sayings was, "Lo, I am with you even unto the end of the world."

He had said, "I will never leave you nor forsake you. I will not leave you comfortless." All of these things must have been ringing in their minds as they traveled back to Jerusalem. Luke tells us in his Gospel, "And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple praising and blessing God," Luke 24:52-53.

You do not have great joy when a very dear friend takes his leave of you and you know you will never see Him again. That isn't normal. It is usually a time of great sadness. But the disciples were assured that they had His presence with them wherever they went, and whatever they did. They knew this because they were going to go out and minister in His name. They were His followers and would have that special communion with Him that is only possible through a life of commitment.

(Illustration of Lloyd Ogilvie & woman who wanted the "simple Gospel")

Dr. Lloyd Ogilvie the pastor of the First Presbyterian Church in Hollywood, California, tells of one of his member who came to him and said, "I really wish we'd stick to the simple Gospel rather than all of this talk about commitment and our ministry as members!" At first he was taken aback at what she had said and couldn't believe what he had heard and then humorously he asked her, "Which pages of the Bible do you want to tear out?" But his humor was lost on her because she didn't see the church as a place for personal commitment or involvement, or consecration. To her the church was a place of cultural Christianity which didn't call for these things. He said she believed that she had won him over to her side and that now she heard little more of being an obedient disciple. She had become part of the cheering section and was stuck on dead-center spiritually. But Dr. Ogilvie said that it took a personal crisis in her life to get her off dead-center. That crisis brought her to an awareness of what her life should be for the Lord. It was then that she saw the simple Gospel is to live for the Lord in commitment and consecration and God never intended for us to have a cultural Christianity.

As a part of the Church of Jesus Christ, each of us is called to live for Him whenever, and wherever we are. Once again Jesus gave the command to His disciples to go back to Jerusalem and to wait for the Spirit from on High. That is our task as well. We need to pray that God's Holy Spirit will make an entrance into our hearts and lives and motivate us off dead-center to come alive for Him. And then we can move out in our Jerusalem, or Judea, or Samaria, or the uttermost part of the earth.

(Illustration of Commitment - how to eat an egg without cracking it)

A man told how his eight-year-old son told him a joke one morning while he was frying eggs for the family breakfast. He asked, "Dad, how can you eat an egg without cracking the shell?"

The man thought about it a moment and then conceded that he didn't know.

The boy replied, "Have someone else crack it for you."

He said this reminded him of some church people. They want the benefits the church has to offer without sharing the responsibilities. They want revival as long as someone else does the praying. They want good programs as long as someone else does the work.

If you want to eat eggs, you're going to have to break some shells.

How do you want your eggs in the church? Are you willing to concede that you have a definite place in your Jerusalem, or Judea, or Samaria, or the uttermost parts of the world? Or is your desire to have the "simple Gospel," and tear out the pages that you think shouldn't apply to you?

To be about the work which Jesus had now given to them, it was necessary for the disciples to come down from the mountain. They had to begin the work they had been trained to do. Theirs had been a true mountaintop experience because they had lived and labored with the Messiah. They knew this now for a certainty. But their labor now began to take on an altogether different aspect.

(Illustration of William Gibson desiring to have his mother's faith)

William Gibson wrote an autobiography entitled "Mass For The Dead," and in it he relates how after his mother's death, he yearned for the faith that had strengthened her during her life and upheld her during her courageous dying. So he took his mother's gold-rimmed glasses, her faded and well-worn prayer book and sat in her favorite chair. He opened the prayer book because he wanted to hear what she had read. He put on her glasses because he wanted to see what she had seen. He sat in her place of prayer and devotion because he wanted to feel what she had felt, to experience what had so deeply empowered her. But nothing happened. It didn't work.

And it never does. We cannot claim another person's faith for our own. The example and commitment of another person may inspire us and help us in our spiritual growth, but we cannot substitute their commitment for our own.

The disciples could not take what belonged to Jesus and claim it for themselves. They had to come down to the valley and begin their own work.

We can watch the spacecraft "Lift Off" and be enthralled by all of the scientific data which surrounds them, but that is not the life we have been given to live. Our feet are planted here on the ground and like the disciples our mission is to spread the message of Jesus Christ to our fellow-earthbound ~~people~~ travelers on the road of life. And may we like the disciples depart from the House of the Lord to our individual Jerusalem's with great joy to serve Him. And may we also be continually in His House, praising and blessing God. Let us "Lift Off" from our routines of life to seek and serve as He issues that call to each of us.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 21, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jennifer Gannon and Nicole Merrison
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 6 "This Is My Father's World"

*Ascription

*Exhortation

*Confession (In Unison) Most merciful Father, like the prodigal we come before thee to admit we have sinned, and to ask your forgiveness. Yet in our distant land, we hear thy Spirit saying, "Come home." By that same spirit make us clean that we may stand before thee once again, and to receive from thee the blessings of thy household; through Jesus Christ, who promised the abiding presence of thy Spirit, we pray. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 434 "Jesus Is Calling"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Sometimes I Pray"

Scripture: Acts 20: 25-35

Sermon: "Lifting The Load"

*Invitational Hymn No. 473 "Make Me A Blessing"

*Closing Chimes

*Benediction

*Postlude

+ + + + +

*Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Paul Campbell in memory of Mr. & Mrs. James Christy.

Mr. & Mrs. Bill Snyder will greet our members and guests at the door this morning.

Serving as Ushers today are members of the Youth Group.

Nursery will be provided today.

Attendance last Sunday was 146 with 18 visitors.

Van Driver for May 28th will be Bill Snyder.

Paul Campbell and Sandy Sheppeck will be visiting the hospital this week.

Hospitalized: Lucille Tack and Becky Shearer in BMH. - OUT

Schedule for the week:

Tuesday the Hospitality Committee is cooking a banquet in the hall. If you would be able to help us serve this, please let Helen or Ginny know. We need men and women alike. Please volunteer.

VBS PRE-REGISTRATION

Today begins the pre-registration for VBS. Please take a minute and fill in the flier insert in your bulletin and turn it in today. It will not be long till VBS is here. This gives me the right direction to go in ordering material for the classes. Please register your child or children as soon as possible..... LuAnn Janicki, Dir.

There is an insert in your bulletin that explains the VBS mission project. Take a minute and read it, and pray that we can help others around the world who need God's word in their lives. We can help them, with your help!!

The Mental Health Association of Butler is looking for a few volunteers to serve. Please check the notices that are posted on the Narthex bulletin board if interested.

A Lay Reader is needed on June 7th for the TV Taping of the Ecumenical Church Service. If you would like to take on this challenge please let the office know.

This week the Pastor will be on the Ecumenical Church Service. This is aired on Channel 32 on Sunday evening, at 7:00 P.M., Tuesday at 9:00 A.M., and Thursday at 1:00 P.M. Next week a Lay Leader from the congregation will be on the service. These airings are always at this time, so please mark them down.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MAY 22, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FAMILY NIGHT DINNER/FELLOWSHIP JUNE 4 - 6:00
need idea how many, sign up sheet *MEETING*

WOULD LIKE TO FORM A COMMITTEE/GROUP OF PEOPLE TO MEET
PERIODICALLY TO ~~WAF~~ PLANS FOR SS & CHURCH PROGRAMS, ETC.
PLEASE LET ME KNOW IF WOULD LIKE TO HELP

NEXT SUNDAY, GEORGE CANNON WILL BE HERE IN MY PLACE
BORDAIN & BURT JONES ILLNESS

CALL ON JOHN

*HYMN

RESPONSIVE SCRIPTURE
OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SPECIAL MUSIC

SCRIPTURE: ACTS 20:25-35

SERMON: "LIFTING THE LOAD" - ST. PAUL'S, BUTLER 5/21/89

*HYMN

*BENEDICTION

*POSTLUDE

BURT JONES

(ILUS OF ACTS OF APATHY IN OUR NATION)

THEZ MAYB SIGNS OUR PRES TIMES, BUT REALY TEL WHOL TRUTH??

ALL HERD/RED SUCH STORY, BUT MOS PEO WANT 2B OF SERV/HELP OTHRS

BUT MESAG OF ACOMPL THIS MUS CUM FR/THOZ KNO BOUT IT & SEEK LIV

APCS P MAN START LIV GO ONE DIREC & BIN TURN RND GO OPOSIT DIREC

HT WATD XPIANS BCUZ HE DEVOUT JEW

HE BROT 2HIS KNEES & HE MET JS XP FACE TO FACE

THIS CHANG HIM 4ALL TIME & ETRNTY

HE BCAM CHAMPION 4 XP & SET EXAMPL WAT PERSN'S LIV SHUD

ACTS 20:17-24=LK TEL US BOUT THIS MAN

VS 17=SUMON ELDERS 2SPK 2THEM

VSS 18-19=ONCE SERV JEW, NOW HATED BY THEM

VSS 20-21=PREACH WHOL GOSPL W/NO FEAR OF ENEMYS

VS 22=GO JERU & NO KNO HIS FATE THER

VS 23=ID KNO THAT IMPRISNMENT/CHAINS AWAIT HIM

VS 24=NOT AFRAID & WIL PREACH XP BOLDLY

VS 25=SADNES OF HIS LV TAKING FR/THEM

VSS 26-27=FAREWEL SPEECH & CLEAR CONSCIENC

HERE IS TH/PATERN FOR SERVIC

& WAT DID P SHO 4TH?? *TH/WHOL COUNSEL OF GOD*

PR JS XP & HIS LIV OF OBED & SERVIC

JS WAS OBED 2SERVIC OF OTHRS, 2GIV OF SELF & THIS PATERN

BUT HOW CAN WE DO THIS???

(ILUS FAMLY CELEBRAT MOTHER'S BIRTHDAY)

WHY SO SPECIL? ALTHO DID THEZ THINGS ALMOS EVR DAY, SHE DID OUT

OF LUV & SERVIC 4OTHS WHO WANTED TO SERV HER

WE MUSB OBED 2 G'S WIL & THAT WIL IS 2B SERVS LK JS WAS

VSS 28-31=WARNING OF THINGS 2CUM TEAR DWN FNDATIN BILT

CH/VANDERGRIFT

vs 32

vs 33-34

vs 35

(Ilus Howard A. Kelly, farmrs dottr, glas milk)

(s bldg or wrcking crew)

I STUD ON TH/STRTS OF A BUSY TWN
WATCHING MEN TEARING A BLDG DWN
W/A HO, HEAV, HO, & A LUSTY YEL
THEY SWUNG A BEAM & A SIDWAL FEL

I ASKD TH/4MAN OF TH/CREW,
R THOZ MEN AS SKILD AS THOZ YOU'D
HIR IF U WANTD 2 BILD?

AH NO ~~XXXX~~ HE SED, NO INDEED
JUST COMON LABR IS ALL I NEED

I CAN TEAR DWN AS MUCH IN A DAY OR TWO
AS WUD TAK ~~MM~~ SKILLD MEN & YR TO DO
& THEN I THOT AS I WENT ON MY WAY,

JUST WHICH OF THEZ TWO ROLES AM I TRYING 2PLAY

HAV I WALKD LIF'S RD W/CARE
MEASURING EA DEED W/RUL & SQUAR?
OR AM I ONE OF THOZ WHO ROAM TH/TWN
CONTENT W/TH/LABOR OF TEARING DWN???

VS 32-THEY WEP 2CONTINU 2B OBED & FOLO G'S LEADING

VSS 33-34-P'S EXAMPL FOR ALL OF THEM & FOR TH/CHURCH

DIDN'T GET, OR WANT ANYTH 4NUTH

VS 35-P TAKS POETIC LICENS AS WE CAL IT, BCUZ NO-WHER DO WE FIND

THIS RECORDED THAT JS SED

MAY HAV SED, BUT NOT RECORDED, BUT IMPLY SERVINTHUD

WE ' HEAR & KNO OF PEO OUTSID TH/CH WHO NEED HELP & WE SHUDE
HELP 2LIFT TH/LOAD OF THEZ PEO

(ILUS HOWARD A. KELLY, FARM GIRL, & GLASS OF MILK)

AS LIV LIVS HAV MANY OPS ALONG TH/ROAD 2LIFT LOAD OF OTHERS

MOS TIME OPS ONLY CUM ONCE & EITHR HELP, OR LOSE CHANC 4EVER

HOW WE RESPOND PRE-DETERM BY OUR ATITUD 2WARD LIF

IF LK AT LIF FR/STANDPT, ALL HAV OWN ROAD 2HOE=WE WRAPUP IN SELVS

IF LK 4REWARDS OR 2B PAID 4HELP, WE WONT HELP 2OTTEN

BUT IF C EACH OP AS CHANC 2SERV TH/LORD & HELP FELOMAN WE WIL

B OF SERV AS OUR LORD WANTS

ITS A MATTR OF PERSEPECTIV

(ILUS OF TH/BUILDING OR WRECKING CREW)

WE HAV TH/CHOIC 2B PART OF TH/BUILDING, OR TH/WRECKING CREW

GOD GIVS US MANY OPORTUNTYS 2B ABOUT HIS BUSINESS

HOW DO WE, OR HOW WILL WE RESPOND TO HIS CALL??

(Ilus Apathy)

IN NY CITY MAILMN SHOT BY SHINFR HE IS ORDRD FR/BLDG LOBY

BCUZ HE IS DRIP BLUD

OKLA, CITY WOMN GIV BIRTH UNEXPEC ON CITY SIDWALK

BYSTANDRS TURN FACES: TAXI DRIVR LKS, THEN SPEEDS AWAY

NEARBY HOTEL RESUSES A BLANKET

DA' N, OH DOZ PEO C WOMN DRIV CAR IN2 MIAMI, RIVER

WALCH INDIF AS WOMN CLIMB ON ROOF & SCREAM CANT SWIM

WOMN DROWNS

WM SCHLAMM MAD STATMEN: TH/EPITAPH OF OUR SOCIETY SHUDB:

THIS CILIZATIN DYD BCUZ IT DIDNT WANT 2B BOTHRD

VSS ~~XXXX~~ 17-24

vs 25

vss 26-27=Wat P sho? Whol counsl G; Obed G's plan/pattn

(Ilus celbrat mothr's birthday)

"Lifting The Load"

Scripture: Acts 20:25-35
(Ilus of Apathy & Wm Schlamm's epitaph 4 our society)
Thez may allB signs of our presn tims, but do they realy tel truth?
We hav all herd/red such storys but mos peo want 2B of serv &
help othrs
but mesag of accompl this mus cum fr/thoz who kno bout it & seek
2) it
Th/Apos P was man who start lif go in one direc & had bin dramatic
turnd rnd 2go in oposit directin
he hatd Xpians Bcuz he was devout Jew, but G brot him 2 knees &
ther he met Js Xp face 2 face
this ghngd him 4all tim & etrnly; he Bcam champion 4-Xp & set the
exempl of wat persns lif shudB
P was go bak 2 Jeru & wasnt 2sur wud evr C thez peo sgin
Vss 17-24=he recount how labrd among them & that labr bin labr of
luv 4 th/Lord
vs 25=now recount sadnes of lv taking
his farwel speech recounts how has nuthin on conscienc concern
anyth he had dun - vss 26-27
Here we hav patrn 4 servic
Wat was P sho 4th? Whol counsel of G & that was lif of Js
his was lif of obed 2-G's plan, or patrn
Js was obed 2serv othrs; 2giv of Himself, & this wat P use as
patrn
this wat we mus use
But how do we do it?
(Ilus famly want celbrat mothrs birthday specil way)
but wat made it so specil?
evn tho she do many things always did, she did in servic 2othrs w
who want 2serv her
we musB obed 2-G's wil 4us & that wil is 2B servs as Js was serv
vs 7 P admonish Blievrs 2Bwar thoz wud cum aftr & tear dwn fndat:
he said w/fals teach, & fals doctrin
so long as Blievrs R wil 2listn 2 G & 2contin 2folo G's lead
so long they wil remain as part G's kingdm
they had 2contin 2B obed
vss 33-34=P spks 2them of his exampl 2them
he is say he work 2suport self & didnt expec anyone 2giv him
sumth 4 nuthin
but along w/this is th/exampl that he set 4th 4them so they in
turn cud imitat him in ther livs
vs 35=Nowher in any Gospl do we find record Js sed this, but He
imply it all He sed
He spk servanthud many dif ways, many dif sayings
P is giv admonishin that Blievrs R expec 2B Lift Th/Load
we shar livs many dif peo outsid ch & as kno of needs, or hear
bout them, thoz us w/in Ch need 2B help eas burdns & strugls of
thez peop
(Ilus Howard A. Kelly & farmr's daughter-glas of milk)

2/
as liv our livs hav many optuntys along lifs rd 2-Lift Th/Load
of othrs
mos tim hav optuntys only cum once & we eithr help or that
chanc is lost 4evr
whethr we respon or n t is realt pre-dertm by our atitud
urd lif
if lif frstndpt all hav hoe own row,we wrap up in selvs &
arnt much concern w/othrs
if lk alway B pagd 4wat do wil not help 2oftr
but if we C thez as optuntys 2serv th/L & our feloman we wil
tak chancs that aris 2B Lifting Th/Load of othrs
it all matttr of perspectiv
(Ilus of Wrecking or Building Crew)
Ours is choic 2B part of Bldg or wrcking crew
G givs us many optuntys 2B Lifting Th/Load
How wil we reson 2 His cal?

"Lifting The Load"

Scripture: Acts 20:25-35

(Illustration of Apathy)

In New York City a mailman shot by a sniper, is ordered from a building lobby because he is dripping blood.

In Oklahoma City a woman gives birth unexpectedly - on a city sidewalk. Bystanders turn their faces. A taxi driver looks, then speeds away. A nearby hotel ~~fr~~ refuses a blanket.

In Dayton, Ohio, a dozen people see a woman drive her car into the Miami River. They watch indifferently as the woman climbs on the car's roof and screams that she can't swim. The woman drowns.

William Schlamm made the statement: "The epitaph of our society should be: This civilization died because it didn't want to be bothered."

These may all be signs of our present times, but do they really tell the whole truth? We have all heard and read such stories, but most people want to be of service and help others. But the message of accomplishing this must come from those who know about it and seek to live it.

The Apostle Paul was a man who had started his life going in one direction and had been dramatically turned around to go in the opposite direction. He hated Christians because he was a devout Jew. But God brought him to his knees and there he met Jesus Christ face to face. This changed him for all time and eternity. He became a champion for Christ and set the example of what a person's life should be.

Paul was going back to Jerusalem and he wasn't too sure that he would ever see these people again. So Luke records in this 20th chapter of Acts, beginning at the 17th verse, (read verses 17 through 24).

a labor
He has recounted how he had labored among them and how that labor had been ~~one~~ of ~~love~~ for the Lord. Now he recounts to them the sadness of this his leave-taking, (read verse 25). His farewell speech then recounts how he has nothing on his conscience concerning anything that he has done, verses 26-27, (read these). Here we have the pattern for service. What was Paul showing forth? It was the whole, "Counsel of God". That was the life of Jesus. His was a life of obedience to God's plan, or pattern. Jesus was obedient to serve others; to give of Himself, and this is what Paul was using as a pattern. This is what we must use. But how can we do this?

(Illustration of family celebrating mother's birthday)

A family was planning to give mother a full day of rest and relaxation on her birthday. She was to have the entire day to do what she wanted. The father and children would cook the meals and clean the house while she relaxed. They had planned a special picnic. Nearby was a lake where they would spend the day. The son could join some friends in water skiing, and the daughter would play tennis at the nearby court. Mother could rest and read while Dad tried out his fishing rod he had received for Christmas. When the day arrived the family was getting ready for the day. So mother got breakfast ready for everyone. Then after she had helped them to find their things and load them into the car, there was only room enough in the car for three. Mother said she didn't mind spending the day at home alone. At least she would have peace and quiet. So she sent them on their way to the lake without her. After all, she said she was only going to read and she could do that at home. So while the family was gone she tidied up the house; ironed the daughter's dress for that evening; picked up the father's suit at the cleaners; did a few odds and ends; fixed supper for the family and even baked herself a birthday cake. At the supper table they all agreed it had been a special birthday for Mom. Even she said that it was the most meaningful birthday she had ever had.

But what had made it so special? Even though she was doing many of the things she always did, she did ~~in~~ them in service to others who wanted to serve her. We must be obedient to God's will for us and that will is to be servants as Jesus was our servant.

Paul then admonishes the believers to beware of those who would come in after him and tear down the ~~xx~~ foundation that he has laid with false-doctrine and false-teaching. He says,

"And now brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," vs 32.

So long as the believers are willing to listen to God and to continue following God's leading so long will they remain as a part of God's kingdom. They had to continue to be obedient.

It is then that Paul speaks to them of his example for them. First he says, "I have coveted no man's silver or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me," verses 33-34.

Paul is saying that he worked to support himself and didn't expect anyone to give him something for nothing. But along with this is the example that he set for them so they in turn could imitate him in their lives.

He said, "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of Jesus, how He said, 'It is more blessed to give than to receive,'" Verse 35.

Nowhere in any of the Gospels do we find those words recorded by Jesus. That doesn't mean He didn't say them, but they are just not recorded. But Jesus implied servanthood in many different ways, and in many different sayings. Paul is giving his admonishment that believers are expected to be "Lifting The Load." We share in the lives of many different people outside of the church. As we know of needs and hear of others, those within the church need to be helping to ease the burden and struggles of these people

(Illustration of Howard Kelly, & girl who gave him a glass of milk)

During one summer when school was out a young man named Howard A. Kelly was selling books door to door to put himself through school. One particularly hot day he became thirsty and stopped at a farmhouse for a drink of water. A girl came to the door and when he asked for a drink of water, she sweetly said, "I will give you a glass of milk if you wish." Years passed and that girl, now a woman was taken to Johns Hopkins Hospital where she underwent major surgery. One day, she was told by the head nurse, "Tomorrow you can go home." She was overjoyed, but she knew that she had a very large bill to pay and didn't have the money, nor any idea where to get it. When she was discharged the next day she was given the bill. As she sat in the wheelchair in the lobby waiting for a member of her family to pick her up, she glanced over that rather large bill. Item by item each procedure and medication was listed. She sighed, wondering how she could ever manage to pay off this huge debt. On the very bottom of the bill was handwritten, "Paid in full with one glass of milk!" And it was signed; "Howard A Kelly, M.D. The young man who had asked for a drink of water and received a glass of cold milk many years before had risen to be the noted chief surgeon of Johns Hopkins Hospital in Baltimore. He was also a believing and practicing Christian.

As we live our lives we have many opportunities along life's road to "Lift The Load" of others. Most of the time those opportunities only come once and we either help or that chance is lost forever. But whether we respond to help or not is really pre-determined by our attitude toward life. If we look at life from the standpoint that we all have to hoe our own row, then we aren't much concerned with others because we are all wrapped up in ourselves. If we are always looking to be paid or rewarded for what we do, our helping of others will not be done too often. But if we see each day as an opportunity to serve the Lord and our

fellowman, we will take the chances that arise to be "Lifting The Load" of others. It is all a matter of perspective. Someone wrote:

I stood on the streets of a busy town,
Watching men tearing a building down:
With a "Ho, heave, ho," and a lusty yell,
They swung a beam and a sidewall fell.

I asked the foreman of the crew,
"Are those men as skilled as those you'd
hire if you wanted to build?"
"Ah no," he said, "no indeed.
"Just common labor is all I need.

I can tear down as much in a day or two
As would take skilled men a year to do."
"And then I thought as I went on my way,
Just which of these two roles am I trying to play?

Have I walked life's road with care,
Measuring each deed with rule and square?
Or am I one of those who roam the town,
Content with the labor of tearing down?

Ours is the choice to be a part of the building, or the wrecking crew. God gives us many opportunities to be "Lifting The Load." How will we respond to His call?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 28, 1989
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Nicole Merrison and Jennifer Gannon
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Ascription
Invocation
Reading: "The Christian Flag" - Mike Roper -
*Pledge of Allegiance to the Christian Flag**opposite page
*Reading: "What The Flag Means" - Art Snyder -
*Pledge of Allegiance to the American Flag
*Opening Hymn No. 695 "My Country 'Tis of Thee"
Children's Moment
Hymn No. 692 "Battle Hymn of the Republic"
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Great Is The Lord"
Scripture: 1 Chronicles 11:15-19
Sermon: "Remember!"
*Closing Hymn : "God Bless America" (sing through twice)
God bless America, land that I love
Stand beside her and guide her
Thru the night with a light from above
From the mountains, to the prairies, to the
oceans white with foam
God bless America, My home sweet home,
God bless America, My home sweet home.
*Taps
*Benediction
*Postlude

+ + + + +
The beautiful flowers on the altar have been placed by
Mr. & Mrs. Ed Weichey in memory of their parents.

Mrs. Lenora Stanley will greet our members and guests at
the door this morning.

Serving as Ushers today are Dick Mangel, Dick Dally, Don
Kingsley and Donley Martin.

Nursery will be provided today by Kelly Mangel.

Attendance last Sunday was 136 with 13 visitors.

Van Driver for next Sunday will be Dick Mangel.

Shirley Thompson and Helen Riemer will be visiting the
hospital this week.

> Hospitalized: Harold Peters and Coyle Fowler in BMH.

VBS is approaching fast. *LUCILLE TACK - ST. FRANCIS*
Now is the time to take a minute
and pre-register your child or children. Stop at the
table and fill in the appropriate papers.

This week the Pastor and several men from our congregation
will be attending the Moody Pastor's Conference. If you
have a concern or need, please get in touch with Ginny
at home or at the church.

> A Lay Reader is needed to assist with the service that will
be taped for the Ecumenical Church Services. This is for
June 7th, so if you would like to help out the church,
please see the office.

UPCOMING DATES TO MARK AND REMEMBER:

- June 4 - All important Youth meeting!!!
- 5 - Finance Committee meeting at 7 P.M.
- 7 - Council meeting at 7 P.M.
- 12 - Elders meeting at 7 P.M.
- 13 - Sunday School Teachers & VBS meeting at 7 P.M.
- 14 - Soup & Salad meeting at 7 P.M.

The Birthday Calendar for June is now up. If you know of
someone celebrating a birthday this month, please let the
office know so that it can be posted.

** "I pledge allegiance to the Christian flag, and to the
Savior for whose Kingdom it stands, one brotherhood,
uniting all mankind in service and love."

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Pastor will assist you if you desire.

(Ilus moth'r tel son bout childhud on farm)
"Moth'r, I wish I'd met you earlier"

vs 17

vs 18

vs 19A

vs 19B

vs 19C

(Ilus Howard Vincent O'Brien & son go off to war)

THER WER NO BANDS, NO FLAGS, NO CEREMONIALS. IT WASNT EVN THAT
DRAMATIC. A CARHINKD OUTSID & HE SED, "WEL, I GESS THATS 4 ME."
HE PICKD UP HIS LITL BAG & MOTH'R SED, "U HAVNT 4GOTTN UR GLUVS?"
HE KISSD HIS MOTH'R & HELD OUT HIS HAND 2 ME. "WEL, SO LONG," HE
SED. I TUK HIS HAND BUT ALL I CUD SAY WAS, "GUD LUK." TH DOOR
SLAMMD & THAT WAS THAT - NOTHR BOY GON OFF 2WAR.
AFTR TH/DOOR CLOSD BHIND HIM I WENT UPSTARIS. I WENT 2WAT WAS
HIS ROOM. IT WAS IN WORS CHAOS THAN USUL. HIS DRESSR WAS LIT-
TRD W/AN INCREDIBL COLECTIN OF THINGS, LETTRS, KEYS, INVITATINS 2
PARTYS HE WUD NOT ATEND. CLOTHING WAS SCATTRD ABOUT. I THEN
WENT 2MY ROOM. ON TH/WAL WAS A PICTUR OF A LITL BOY, HIS TOOTH-
LES GRIN FRAMD IN TAWNY CURLS - TH/SAM BOY WHO HAD JUS TAKN MY
HAND & SED, "WEL, SO LONG."

SUDNLY A QUEER THING HAFND. OBJECS CAM ALIV & WHISPRD 2ME.
TH/HOVS WAS FUL OF VOICES. THEY LED ME 2 TH/ATTIC - 2 A BOX OF
TOY SOLDERS, A BROKN MUSIC RAK, A FUTBAL HELMET, A HOMADE GITAR,
SKUL BUKS, CLAS PICTURS, A STAMP ALBUM, A PENNY BANK W/TH LID PRYD
OFF....TELEGRAMS, PASPORTS, A BAPTISML CERTIF, A RIBBN WON IN A
TRAKMEET, FADED PHOTOGRFS - ONE TAKN ON TH/MEMORABL FIRST DAY OF
LONG PANTS, A BIT OF GOLDN HAIR.

WEL, CURLY HED, -UR A MAN NOW BEARING UR BRITE NU SHIELD & SPEAR.
I F'RD 2C U GO OUT OF MY HOVS & CLOS TH/DOOR BHIN U: BUT ~~XX~~ I
THA I WUD NOT HAV ~~XXXXXX~~ HALTD U IS I CUD.
I SALUT U SIR. I CANNOT PRETEND THAT I AM NOT SAD: BUT I AM
PROUD TOO. SO LONG.

(Ilus nothr Father & watch Son gro, dy & thief say=REMEMBER ME)

"Remember!"

Scripture: 1 Chronicles 11:15-19

(Ilus moth'r tel son bout her childhud on farm)

2 lk bak & recal things out of pas is very easy 2do
its easir 2remem th/gud times & 4get th/bad ones

How oft hav U fnd Urself say=I WISH & then U expres wish 2B abl
sumth U had 4mrly dun in happier times?

Tha exac positin K Dav finds self in as he w/men in strnghold at
Adullam

they posd 2atak Phils & captur Jeru
whil wait & mak necesary plans/stratgy 4this battl, Dav reflec
on times pas

Here, this cav they forcd 2drink watr wh/stord containrs sum sort
& altho quench thirs it war, /tastles

Dav as wel as men hav comen on this fac & it remin Dav of nice
cold, clear watr availbl at wel in Jeru

But 2get sum that watr is imposibl Becz that wel in control of
Phils

So it merly wishfl think on Dav part wen sed=Verse 17

Dav no actul mean wantd sumone risk lif/limb 2bring bak buckt
it merly wat all us do wen harkn bak 2sumth we knu in days gon
by & expres desir 2hav things as once wer

but wen Dav made this wish aloud, he unawar 3 of trustd/coragus
ldrs wud risk evrth 4their king

So they infiltrat Phils lines & brot containr ful 2their king

End vs 18 tel us - READ

Perhaps 1st thing U think of wen read that w/out go in2 explantin
wh/folo was=wat an ingrat

wat an insul 2thoz 3 valiant men who risk very livs 2bring that
clear, cold, fresh watr bak 2 K Dav

they luvd him so totaly, & wer so completly wil 2serv him that
his evry wish was ther coman

(t altho this may seem 2B insult or slap at wat bin dun 4him
Dav had sum valid reasns 4wat he did

vs 18B=It was lik an act of worsk 4wat had bin dun 4him

he was thank G 4watr such as this & thank G 4men such as his 3
ldrs who brot th/watr

but he also sho his men he wudnt indulg in sumth they didnt hav
he was no sleep warm/comp bed, sum luxury hotel whil they slept
on grnd with jus blankts

He no eat banquet fud whil men subsis on cold beans & bred

he was w/them & he shar wat they shard

ther4, Dav sed=vs 19A

G 4bid he say, that I shud drink this clear, cold, watr whil my men
watch & kno that their drink watr no sam as mine

he then ask ques-Vs 19B

Dav reflec on fac thea 3men cud hav bin kil & it wud hav ment
they risk lifblud 2get him drink of cold watr

& then we read=Vs 19C

Dav Remembtd

He remem this watr was takn & brot 2him w/aprice
th/pric was th/risk of th/loss of ther livs
Evrth we hav & enjoy in this grt land of ours has bin bot w/pric
that includs,land,watr,fud,naturl resources,govt,rt 2 worsh
was shar a thot all of us shud poses
that thot=SHAL I DRINK TH/BLUD OF THEZ MEN WHO HAV PUT THER LIVS
IN JEOPARDY???

We shar in that sacrific wen we enjoy all fredums wh/ours in ~~AMER~~
America

(Ilus Howard Vencent O'Brien writ bout son go off 2war)

I can pictur nothr F many lng yrs ago watch Son gro 2manhud
C Him lern trade & work lng hrs 2B very bes;giv of Self in ea
piec of material He workd with

That F watch as His Son Bgan His lif's work among peo

His was a work of luv

whervr went,2whomevr shard self with & shard His time,it all a
labr of luv

I can pictur hartach of F & disapptmen as watch Son try 2B of
serv & 2B rejectd

He may not bin involv mortl combat w/sword,shield,but it confl
of seek 2bring luv 2thoz no acutom 2receif luv
that conflic eventuly cost Him His lif

I can pictur that F as He had 2stan by & C all thez events fal
in2 plac wh/led Son 2 th/plac of executin 4crimes He no comit

It was at this plac of executin as He hung Bsid othrs B execut
one sed 2 Him=Remembr Me

in othr words,Do not pas me by,dont 4get me,REMEMBER

& His respons was that He wud remembr that very day

Can we honessly stan by & Drink th/lifblud of th/One who suffrd
& dvd 4us?

we B so ungratful that we refus 2accpt Him as L & Sav?

If we can nasr in our harts 2day that we hav refus 2 accpt Him
4watevr our reasn or excus,then we R ungratful indeed

We R calld 2-REMEMBER wat othrs hav dun 2purchas th/precious
freedms we enjoy

But it mor import that we REMEMBER that our salv has bin bot
& paid 4 w/precious blud of Js Xp

It is eithr thru our acptanc or rejectin of Him that determn
our etrnal destiny

We wil not spen etrnly here on erth in our Bluvd U S of A

But we wil spend etrnly eithr w/G or seprat fr/Him

Let us REMEMBER 2mak our decisin

"Remember!"

Scripture: 1 Chronicles 11:15-19

(Illustration of mother telling son about her childhood)

A mother was telling her small son about the good times she had when she was little girl. She told him about riding a pony, sliding down a haystack, and wading in the brook at the farm; of the animals and all of the other things that he knew nothing about.

"Mother," he said at last with a sigh, "I wish I'd met you earlier."

To look back and recall things of the past is very easy to do. It's easier to remember the good times and forget the bad ones. How often have you perhaps found yourself saying, "I wish," and then you express a wish to be able to do something that you had formerly done which was done in happier times? This is exactly the position King David finds himself in as he is with his men at the stronghold at Adullam. They are poised to attack the Philistines and capture Jerusalem. While they are waiting ~~for the~~ and making the necessary plans and strategy for this battle, David is reflecting upon times past. Here, in this cave, they are forced to drink water which is stored in containers of some sort and although it eases their thirst, it is warm and tasteless. David, as well as his men may have commented on this fact and this reminds David of the nice cold, clear, water that is available at the well in Jerusalem. But to get some of that water is impossible because that well is now in the control of the Philistines. So it is merely wishful thinking on David's part when he said, "Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate," verse 17.

David didn't actually mean that he wanted someone to risk life and limb to bring back a bucket of that water. It was merely what all of us do when we hearken back to something that we knew of days gone by and ~~expressly~~ express the desire to have things ~~as~~ as they once were. But when David made this wish aloud, he was unaware that three of his trusted and courageous leaders would risk everything for their king. So they infiltrated the Philistines lines and brought a container full of it to their king.

And what was his reaction? The end of verse 18 tells us, "But David would not drink it, but poured it out to the Lord."

Perhaps the first time you read that, without going on to the explanation you said, "What an ingrate!" "What an insult to those three valiant men who risked their very lives to bring that clear, cold, fresh water to King David. They loved him so totally, and were so completely willing to serve him that his very wish was their command. But although this may seem to be an insult or a slap at what had been done for him, David had some very valid reasons for what he did. First we read, "He poured it out to the Lord," verse 18. It was like an act of worship for what had been done for him. He was thanking God for water such as this, and thanking God for men such as his three leaders who brought the water. But he was also showing all of his men that he would not indulge in something that they didn't have. He was not sleeping in a warm comfortable bed in some luxury hotel while his men slept on the ground wrapped in a blanket. He was not eating banquet food while his men subsisted on cold beans and bread. He was with them and he shared what they shared. Therefore, David said, "My God forbid it me, that I should do this thing," verse 19a. God forbid, he ~~is~~ is saying, that I should drink this cold, clear, water, while my men watch and know that their

David is reflecting on the fact that these three men could have all been killed and it would have meant that they risked their very life's blood to get him a drink of cold water. And the author of this book of Chronicles writes, "Therefore he would not drink it. These things did these three mightiest," verse 19C.

(Illustration of Howard Vincent O'Brien writing about son going off to war)

I can picture another Father many long years ago watching His Son grow to manhood. Seeing him learn a trade and working long hard hours to be the very best; giving of Himself in each piece of material that he worked with. That Father watched as His Son began His life's work among people. His was a work of love. Wherever He went, to whomever He shared Himself and His time, it was all a labor of love. I can picture the heartache of that Father as He knew of the heartache and disappointment He experienced in trying to be of service. He may not have been involved in mortal conflict armed with sword and shield, but it was a conflict of seeking to bring love to those who weren't accustomed to receiving love. That conflict eventually cost Him His life. I can picture that Father as He had to stand by and see all these events fall into place which led His Son to the place of execution, for crimes He did not commit. It was at the place of execution, as He hung beside two others being executed, that one of them said to Him, "Remember me." In other words, "Do not pass me by, don't forget me." And His response was that He would remember that very day.

Can we honestly stand by and "Drink the lifeblood" of the One who suffered and died for us? Can we be so ungrateful that we refuse to accept Him as our Lord and Savior? If we can answer in our hearts today that we have refused to accept Him for whatever our reason or excuse, then we are ungrateful indeed.

We are called to "Remember" what others have done for us to purchase the precious freedoms that we enjoy. But it is more important that we "Remember" that our salvation ~~xxxxxxxxxx~~ has been bought and paid for with the precious blood of Jesus Christ. It is either through our acceptance or rejection of Him that determines our eternal destiny. We will not spend eternity here on earth in our beloved United States of America. But we will spend eternitly either with God, or separated from Him. Let us "Remember!" and make our decision.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 4, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Roland Thompson, Saxophonist
Mr. Dale Rice, Minister of Music
Acolytes: Jimmy Shearer and Tommy Vensel

ORDER OF WORSHIP 11:00 A.M.

Ralph
Bob
Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 454 "Trust and Obey"
*Ascription
*Exhortation
*Confession (In Unison) Gracious God, Creator and
Father, we come before you a rebellious people. We
have denied your intentions for us; we have preferred
our way to Christ's way; we have disobeyed your
commandments; and we have worshipped ourselves and
the things we have made. Forgive us, restore in us
the knowledge of who we are, and make us alive to
serve you in faith, obedience, and joy; through
Jesus Christ our Lord. Amen.
*Choral Scripture in Song
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 91 "'Tis So Sweet to Trust in Jesus"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: Blessed Be The Lord Forever"
Scripture: Psalm 3
Sermon: "Keyed To The Past: Escape"

*Invitational Hymn No. 497 "Like a River Glorious"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mr. & Mrs. William Johnston in memory of Loved Ones.
Mrs. Marge Smiley will greet our members and guests
at the door this morning.
Serving as Ushers today are Marty Henry, John Snow, Jeff
Snyder and Walter Hollefreund.
Nursery will be provided today by Mrs. Shirley Thompson.
Attendance last Sunday was 89 with 8 visitors.
Van Driver for next Sunday will be Jim Gannon.
Bonnie Gannon and Marge Smiley will be visiting the
hospital this week.
Hospitalized: Harold Peters in Shadyside Hospital - *Harley*

SCHEDULE FOR THE WEEK:

MONDAY - Property Committee meeting at 7 P.M. We need
all members there!
- Finance Committee meeting at 7 P.M.

WEDNESDAY - Council meeting at 7 P.M.

UPCOMING MEETINGS TO REMEMBER:

June 12 - Elders meeting at 7 P.M.
June 13 - Sunday School Teachers and VBS staff at 7 P.M.
June 14 - meeting regarding the Soup & Salad Day at 7 P.M.
VBS will be held June 19 through 23rd, so please take a
minute and sign up on the registration forms in the
church. We still need men's OLD SHIRTS.
The invitation is extended to the congregation to attend
the open church wedding of Dawna Martin and Aaron
Rhodaberger on June 10th at 4:30 P.M.
Today we recognize the graduates of this year. They are
Chris Andrews, Danny Mangel, Chad Rensel from high school,
Michelle Henry from BC3 and Bob Weisenstein from San
Diego Bible College. We need to express to them our best
wishes for their future.

A Lay reader is needed to tape a service for the Ecumenical
Church Services. This is on June 7th at 8:30 P.M. at
St. Paul's Catholic Church. If you would like to do this
please let the office know.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 5, 1995

CLAUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

REFL. REST OF MONTH

ARNOLD JH RAT

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: PSALM 3
SERMON: "KEYED TO THE PAST: ESCAPE" ST. PAULS, BUTLER,
6/4/89
*HYMN
*BENEDICTION
*POSTLUDE

TWILA/LAINO

KEITH

SHARON

RAYHEY - ACCIDENT

FAMILY OF 7 YR

ETHEL

SCRIP: PS 3; SERM: "KEYD 2 TH/PAST: ESCAPE"

MORN DAWN 2nd DAY=LIK RD 2MANDALAY - WHER TH/SUN CUMS UP LK TH
SUM MAN APR MID-AGE BOUYD UP W/LIF AS MORN UNFOLD
HIS MEN WATCH,BUT NO EXPRES HAPNES/JOY

THEY ALL FLED BLUV JERU,FLED 4LIVS,TUK ONLY BARE ESENTILS
ARIV NITE B4 LAST FIL W/WORY,FEAR,ANXIETY

BLUV LDR FEEL SAME AS THEY,HE CONCERN 4THEM & WELFAR
HE KNU THEY IN 4BAD TIMES & AS EA DAY DAWN CUDE LAS 4ALL THEM
MEN KNU WER IN 4BAD DAY

(ILUS "U KNOW U R IN 4BAD DAY WEN ----")

THEZ MEN KNU IN 4BAD DAY,YET HERE SITS RED-HAIR MAN,REST BEDROLL
OUTSID TENT FURIUS WRIT AWAY W/HALF-SMILE ON FACE
SLEP WEL DESPIT TRUBLS & NITE UNDR STARS BROT BAK MEMRYS OF
SHEP DAYS

HE REMEN WEN MAN WHO THEN KING HUNT HIM LK RABIT FR/HILL 2
HILL & CAV 2 CAVE - BUT NOW HE IN CONTROL - HE KING
LKS 2RIDG & C SENTRY POST THER LK 2WARD GILEAD WHER ATAK WUD CUM
HE EYES TRUSTD MEN AROUND HIM AS CHEK/DUBL CHEK WEAPNS-GUD MEN

JOAB=COMANDR IN CHIEF - IF FITE,THANK G FOR MEN LIKE HIM

BENAIH=FELT KINSHIP BCUZ BOTH KIL LION AS YOUTHS

ABISHAI=KIL 300 MEN W/SPEAR,HAND/HAND COMBAT

JOAB/ABISHAI=HIS COUSINS,NO MATTR,VALIANT MEN LOYAL 2HIM

ONLY ONE MISS=URIAH, & HE WAS PAY FOR WAT DUN TO HIM

WRIT RAP/ & W/FLOURISH THRO DWN DEN=LISTN 2THIS JOAB

VS 1-JOAB NO BLIEV- HERE KING WHIL SON ABSALOM ONLY HIL OR TWO

AWAY & K WRIT POETRY - HE CANT BLIEV EARS

ABS WANT SET SELF UP AS KING & DAVID WRITES HYMN

YOUN SPKS TRUBLD DAYS BIN GO THRU=DAV & OLD FOLKS,ABS & YNG PEO

N-AB=THIS TRUTH

VS 2=ALL HIS ENMYS WUD SAY THIS BCUZ THOT THAT OF HIM
 HELP=HER MEAN SALV & CUD READ=THAT IS NO SALV 4 HIM IN GOD
 ST WRIT AS MUSIC DIR=MEAN FUL OUT STOPS W/VIGOR, CRESCENDO
 ST MUSICINS 4 HYMN 2B SUNG/PLAYD
 SELAH MEANS=EMPHASIS BUT=WAT DO U THINK OF THAT=READVS 2
 VS 3=NO SALV? NO CLENS 4ME? RIDICULUS - G 4GIV - DAV/BATHSHEBA
 DAV DID HAV SALV/CLENS FR/GOD
 VS 4=HE CRY, G HERD & LK - SELAH=WAT DO U THINK OF THAT??
 BIN THRU BAD DAY & THIS NU ONE & G DELIVR=WAT DO U THINK OF THA
 VS 5=WEN SHAR CIRCUMS W/GOD EVRTH LKS DIF IN NU LITE
 VS 6=AFIRM OF FAITH=ABS MAY HAV ARMY/NUMBRS, BUT DAV HAD GOD
 VS 7=BATL W/ABS YET 2CUM, & DAV KNU TEETH OF LION WAT DO DAMAG,
 BUT G WUD PUL THER TEETH
 DAV KNU SUMHOW, SUMWAY G WUD WORK THINGS OUT 4GUD LIK APOS, P
 WRIT FOR OUR COMF=ALL THINGS WORK 2GETHR 4GUD 2THEM THAT LIV
 G & R CALLD 4HIS PURPOSE

IN PALACE OF PRETENDER TO TH/THORN WAS FRENED OF DAV
 HUSHAI=ARCHITE WORK LIK SECRET AGENT & GIV ADVIC CONTR 2WAT
 ABS TRUST ADVISR AHITHOPHEL, GIV
 ABS LISTN HUSHAI, BCUZ HE HAD ADVIS DAV HIS FATHER
 SO G WORK BHIND SCENES
 BUT EVN B4 DAV KNU ALL THIS HE CUD SAY W/CONFID- VS 7C=
 VS 8=DAV CLOS NYMN W/CONFIDENC - SELAH, WAT DO U THINK OF THAT??
 SALV BLONGTH 2TH/LORD
 IT NOT PROPTY OF PREACHR, PRIEST, POPE OR CHURCH
 SALV IS ONLY OF GOD
 (1) HENRY II, THOMAS a BECKET, & POPE
 HENRY CUD HAV RED IN PS 3, VS 8=WORD SELAH=WAT DO U THINK OF THA
 SALV NOT IN TEARS/PROMS/GUD WORKS
 NOT IN TH/CH, NOT IN CHARITYS, OR CREEDS, OR BAPTISMS, OR COM-
 MUNIONS, OR RITUALS, OR CEREMONIES, & NOT IN DENOMS OR JUS ONE
 CONGREGATIN
 DAV WROT PS WH/KEYED TO PAST BCUZ KNU SALV FR/GOD IN PAST,
 BUT ALSO KNU SALV FR/GOD WUDB IN PRESENT, & IN FUTUR
 NEED REMEM THER THOZ WHO MAY SCOF, SNEER WAT WE BLIEV CONCERN SAL
 THEY MAYB FRIENDS/RELATVS/NEIGHBRS/EVN OTHR CH MEMBRS
 LIK DAV WE MAY GO THRU TIMES OF TRUBL/DOUBT/DEPSAIR
 BUT LIK DAV CAN ALSO KNO - READ VS 8
 ALL THIS TUK PLAC ON HIL CAL CALVARY ON AN OLD RUGGED CROSS
 WE CAN DECLARE TODAY/EVRDAY
 SALVATIN BLONGETH UNTO TH/LORD! - THER, WAT DO U THINK OF THAT?

BAD DAYS:

U KNO W U R GOING TO HAV A BAD DAY WEN U HAV BIN AWAY 4 A FEW DAYS
 & () U TRY TO UNLOCK UR OFFIC DOR THE KEY DUZNT FIT, BCUZ THEY HAV
 CHANGD TH/LOCKS
 U KNO U R GO 2HAV A BAD DAY WEN U APEAR AT TH/BORD MEETING 4 UR
 SALARY REVU & TH/BORD CHAIRMAN ~~KNOWS~~ CANT REMEMBR UR NAME
 U KNO U R GO 2HAV A BAD DAY WEN U R DRIV DWN HIWAY & U R BHIND A
 STRING OF HELL'S ANGELS ON MOTRCYCLS & UR HORN STARTS 2HONK & ITS
 STUK
 A PREACHR KNOWS HE IS GO 2HAV A BAD DAY WEN HE GETS 2 TH/OFFIC ON
 MONDAY MORN & TH/PHON ON HIS DESK RINGS & TH/WOMAN ON TH/OTHR END
 OF TH/LIN SAYS=I'VE HAD IT W/UR CH. I'M GO 2LEAV IT & GO 2ANOTHR
 BCUZ I'M NOT GETTING ANYTH FR/IT: ITS BORING, & I'M NOT GETTING BED,"
 & ITS HIS WIFE.

XXM

JCAB=COMANDR IN CHIEF - IF THER IS FITE, THANK G 4MEN LIK HIM
 BENAIH=BOTHS HE & DAV KILLD LIONS
 ABISHAI=KILLD 300 MEN W/SPEAR IN HAND 2 HAND COMBAT
 ONLY ONE MISS IS URIAH & DAV HAS TWINGE BOUT THAT
 SELAH=WAT DO U THINK OF THAT ??

Vs Salv not propty of Ch, prechr, priest, pope=Salv is of th/Lord
 (Ilus Henry II, Thomas a Becket, & pope)

not in tears, proms, gud works; not in ch; creeds; baptisms; communions;
 rituals; cermonys; & not in denoms, or Ch organizatins
 Salv is in th/Lord

"Keyed To The Past: Escape"

Scripture: Psalm 3
 Th/morn dawned on 2nd day & mus hav bin one thoz days lik songwrit
 wro put in song=On Th/Road 2Mandalay
 He describ dawn of day by writ=wher Th/Sun cums up lik thundr
 it was such brillint morn & th/handsom man aproach midl age
 appear jus as bucydup w/lif as th/buty og th/morn unfolds
 But his men who watch him no reflec sam joy as him
 they had all fled suddnly/rapidly & lef Blovd Jeru w/only few
 bare esentils=had in fac,fled 4 their livs
 had arivd nite B4 las,fil w/wory,fear,anxiety & ther wel Blovd
 ldr was jus as anxius as they
 jus yestrday morn he bin wory & anxius 4ther safty;his evr
 actin gav 4th display his care & concern
 He knu they wer in 4sum bad times/bad days & as ea day dawn
 it mite welB ther las on erth
 & th/men knu they wer in 4sum bad days also
 (ilus of knowing you R having bad day)
 Thez men & ther ldr wer awar of this & yet,here sits this red
 haired man, res on his bedrol outsid his tent furiously writ away
 w/semi smil on face
 he had slep wel,despit trubls
 a nite undr th/stars aftr horibl 1st day way fr/Jeru had brot
 bak memrys of shep days wen man who then king had hunt him lik
 rabbit fr/hil 2hil & cav 2cav
 but now he in control & he lks 2ridg & C's sentnel gard ther
 lk 2ward Gilead fr/whenc atak wud cum
 He lks his trustd men as they chek/dublc hek ther weapns &
 quip 2asur selvs they prep 2defend selvs & him
 Joab-Comandr-in-chief & if mus fite,thank G 4men lik him
 Benaiah=felt kinship w/Benaiah;they both kil lion in youth
 Abishai=once kil 300 men w/spear in hand-2-hand combat
 Joab/Abishai wer Dav's cusins,but they valiant & loyl
 only one man mis & that Uriah-3 memry wat hapn caus twing pain
 but Dav thankfl 4thez mity men & ther protectin
 Aftr writ 4tim,w/florish Dav stop,throw dwn pen & say---
 Listn 2this Joab=Vs 1
 Joab cant Bliev his ears=here is king writ hymn whil son Absalom
 only hil or 2away,inten swoop dwn,destroy Dav's men,& Dav himsel
 & Bcum king of ISrael
 & th/king is writ hymn????
 th/hymn spks of trubld days they bin go thru;Dav had won harts &
 loyltys of th/oldr folk,but youth had risnup & sided w/Absalom
 So Dav cud writ=vs 2A-Bcuz it was th/truth
 But aftr had gud nites sleep,& yestrday was pas & he knu G w/h
 All thez enmys known & unknown wud certnly say wat wrot nex Vs 2B
 Heb word=HELP canB interp as Salvatin=ther is no salv 4him in G
 is wat enmys say but in hymn Dav writ word not only specil instru
 but it emphasiz wat he say=he writs=SELAH:it mean 2lift up,pulout
 all stops;giv crescendo

up2 this pt,sof acomp B play & now this part 2B emphasizd 2/
 it actuly say in our languag=WAT DO U THINK OF THAT???

REA? 2 & add=WAT DO U THINK OF THAT???

al...matin fol=Vs 3No salv? No one 2clens me? how ridiculous
 Who was it pardn grievus sin Dav/Bathsheba? thru it all G had
 clens & 4giv:G no condon sin,but He wil 4giv & Dav had sal/clens
 vs 4=Confidenc=WAT DO U THINK OF THAT?
 had bin thru dark nite B4 las,& dark day yestrday,but this nu
 day & g delivr him,NOW, WAT DO U THINK OF THAT?
 Vs 5=Evrth lks bettr aftr hav chanc talk ovr w/Him,shar w/Him
 no matt wat circum,G wil reveal th/need 4trus & faith
 vs 6=Dav's faith eviden Bcuz Abs gathr mos yng men of kingdm 2his
 side,but evn tho Abs had numbrs,Dav had God
 vs 7=battl w/Abs yet 2cum & Dav knu wudnt B east;but Dav knu it
 was teeth of lion caus damag,but knualso G cud/wud brak ther
 teeth & tak th/bite out of his enmys
 In bakgr was knowledg that in sum way G had plan wh/was B workd
 out
 P tel us Rom 8:28=All things work 2gethr 4 gud,2them that luv G,
 2them that R calld acord 2 His purpos
 Dav knu that his frend Hushai the Archite was work lik secret
 agent & giv Abs advic contr 2th/advic of Ahithophel & sumhow,G
 wud work this out
 But evn B4 Dav saw th/results of wat G wud do,he cud say=Vs 7B
 He closes his song w/ words=Vs 8 - THER,WAT DO U THINK OF THAT ??
 Salv not prop of Ch,preachr,priest,or pope=SALV IS ONLY OF TH/LORD
 (ilus Henry II of Eng,Thomas a Becket,& th/pope)
 Salv is not in tears,or proms,or gud works;it is not in th/Ch,it
 is in chartys,or creeds,or baptisms,or communions,or rituals,
 or ceremonies,& it not in denoms or Blong certin Ch grps
 Salv is of G
 Dav had writ hymn & it was keyd 2th/Past,& it was keyd 2th/present
 & it was keyd 2th/futur.
 He knu pas histry & wat G dun;he knu wat G cud/wud do now;& he
 knu thoz cum aftr him cudB help by this hymn,so he wrot
 He knu Salv of G in pas,of th/presen/& Bliev it 4futur
 We need 2remem that frends,reltivs,famly,many othr individs may
 scof,sneer,lk w/contemp wat we Bliev bout Salv
 Lik Dav we may exper wat sum max sed 2Dav=Vs 2-READ
 But we kno=Vs 8-READ
 All this tuk plac on a hill far away,on an old ruggd cros
 we canddeclar 2day=Salvatin Blongth un2 th/Lord=THER,WAT DO U
 THINK OF THAT???

"Keyed To The Past: Escape"

Scripture: Psalm 3

The morning had dawned on the second day and it ~~was~~ must have been one of those mornings like the songwriter wrote about in the song, "On The Road To Mandalay." He described the dawning of a day ~~byxxxxxxx~~ on that road by writing, "Where the sun comes up like th~~u~~nder." It was such a brilliant morning and the handsome man approaching middle-age appears just as bouyed up with life as the beauty of the morning unfolds. But his men who watch him are not expressing any of his joy and apparent happiness. They had fled suddenly and rapidly from their beloved Jerusalem with only the bare essentials. They had in fact, fled for their very lives. They had arrived here the night before last filled with worry, fear, and anxiety. Their well beloved leader had been just as anxious as they. Just yesterday morning he had been uptight and worried ofr their safety. His every action gave forth a display of his concern and care. He knew as well as they that they were in for some very bad times. As each day dawned it could very well be the last for all of them. The men knew that they were in for a bad day.

Someone has defined this by saying:

You know you are going to have a bad day when you have been away for a short period of time and when you go to your office the key doesn't fit, because the locks has been changed.
You know you are going to have a bad day when you are following down the highway behind a atring of Hell's Angel's on motorcycles, and your horn suddenly is stuck.
You know you are going to have a bad day when you appear at the board meeting to have your salary reviewed and the board chairman can't remember your name.
A preacher knows he is going to have a bad day when he goes to his office on Monday morning and the phone rings. He answers it and the woman on the other end of the line says, "I've had it with your church, I'm going to leave it because I'm not getting anything out of it; it's boring and I'm not getting fed," and it's his wife.

These men and their leader knew they were going to have a bad day. Yet, here sits this red-haired man, ~~furiouslyxxxxxxx~~ resting on his bedroll outside of his tent, furiously writing away with a semi-smile on his face. He had slept well, despite his troubles. A nigh under the stars, after a horrible first day away from Jerusalem had brought back memories of his shepherd days when the man who was then king hunted him like a rabbit from hill to hill, and cave to cave. But now he is back in control.

He looks to the ridge and sees one of the sentries posted around him looking towards Gilead where the attack would come from. He eyes his trusted valiant men near and around him as they check and double check their weapons and equipment to assure themselves that they are prepared to defend themselves and protect him.

There's Joab, his commander-in-chief. If there is to be a fight, then thank God for men like him.

There's Benaiah. He felt a special kinship to him for both he and Benaiah had killed a lion in their youth.

And there is Abishai who had once killed three-hundred men with a spear in hand to hand combat.

Joab and Abishai were his cousins, but no matter, they were valiant men loyal to him.

Only one man ismissing from his mighty men and that is Uriah the Hittite. With a twinge of pain remembering the circumstances of his absence, David is thankful he is being protected by these mighty men.

After writing rapidly for a short period of time, with a flourish David stops writing and throws down his pen. "Listen to this Joab," and he reads, "Lord, how are they increased that trouble me! Many are they that rise up against me,2 " verse 1. Joab can't believe his ears. Here is his King writing a hymn while his ~~xxxx~~ son Absalom is only a hill or two away and at the opportune time he intends to swoop down, destroy David's men and David himself and set himself up as King of Israel. And the kings is writing a hymn.

The hymn speaks of the troubled days t ey had been going through. David had won the hearts and loyalties of the older folk, but the youth had risen up and sided with Absalom. So he could easily write, "Many are they that rise up against me," for it was the truth. But he had had a good night's sleep and yesterday was past and he knew that God was with him. All of these enemies both known and unknown would certainly say what he next wrote, "Many there be which say of my soul, 'There is no help for him in God.'" verse 2.

The Hebrew word help, can be interpreted as "salvation." "There is no salvation for him in God," is what his enemies are saying. But in the hymn David writes a word that is not only a special instruction, but which emphasizes what he is saying. He writes, "Selah." This word is a direction to the chief musician, or musicians who would play the music for this hymn. It is telling them at this point to "lift up" the music here. To give a crescendo to pull out all the stops at this point. Up to this point a soft accompaniment was taking place. Now it is to be emphasized; it is a musical punctuation point. It is actually saying in our language, "What do you think of that!"

"Many there be which say of my soul, 'There is no salvation for him in God,' WHAT DO YOU THINK OF THAT !

This is followed by the affirmation, "But thou, O Lord art a shield for me; my glory, and the lifter up of my head," verse 3. No salvation? No one to cleanse me? How ridiculous.

Wasn't it God who had pardoned the grievous sin David had committed ~~against~~ with Bathsheba? And didn't he compound that sin by having her husband murdered? And through it all, God had cleansed and forgiven him. God didn't condone that sin, nor does He ever condone it. But David did indeed have salvation. He had the cleansing from God.

He wrote in confidence, "I cried unto the Lord with my voice, and He heard me out of His holy hill," verse 4. And there it is again, "Selah! What do you think of that!"

He had been through the dark night before last, and the dark day of yesterday; but this was a new day and God had delivered him, No what do you think of that!"

"I laid down and slept; I awaked; for the Lord sustained me," verse 5. Everything looks better after we have had a chance to share it with God. When we talk it over with Him, no matter what the circumstances, God will reveal the need for trust and faith.

That faith is evident as David confidently writes: "I will not be afraid of ten thousands of people, that have set themselves against me round about." There is a declaration of faith! Absalom had gathered most of the young men of the kingdom to his side. They were lured by the expectation of sharing the glory that was promised by Absalom when he overthrew his father and became king. But even though there were thousands of the followers of Absalom after him, David knew who he must place his trust in. Absalom had the numbers, but David had God.

David declares: "Arise, O Lord; save me, O my God: for Thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly," verse 7.

The battle with Absalom and his forces was yet to come. David was aware that it was not going to be easy. But David knew that the teeth of the lion were what ~~caused~~ inflicted damage. But David knew that God could and would pull their teeth and take the bite out of his enemies. In the background was the knowledge that in some way God had a plan which was being worked out. Paul tells us in Romans 8:28, "All things work together for good, to them that love God, to them that are called according to His purpose." David wasn't aware of it, but in the palace of the pretender to the throne was one of David's friends, Hushai the Archite, working like a secret agent and giving advice to Absalom which was contrary to the advice of Absalom's trusted advisor Ahithophel. But Absalom listened to Hushai because he had been an advisor to David. So God was working behind the scenes to bring about His plan, His will. But even before David knew these events were taking place behind the scenes, he could say with confident faith and assurance, "Thou hast broken the teeth of the ungodly."

He closes his song with the words, "Salvation belongeth unto the Lord: Thy blessing is upon Thy people. Selah." "There, what do you think of that?"

"Salvation belongeth unto the Lord!" Salvation is not the property of the church, a preacher, a priest, or a pope. Salvation is only of the Lord.

(Illustration of Henry II of England, Thomas a Becket, and the pope)

A good example of this is the story of Henry II, King of England. He was the father of King Richard the Lionhearted. He appointed his friend, Thomas a Becket to be the archbishop of Canterbury, hoping that he had found an ally against Rome. But such was not the case and Becket was quick to point out the faults and mistakes of the king. The king was angered and sorry that he had elevated Becket to this position. It was then that a group of men took it upon themselves to murder Thomas a Becket and the king now had to face the wrath of the pope. The king was not responsible directly for Becket's death, but indirectly it came about because of him.

It was then that the pope placed England under what was called "interdict" and this meant the services of the church were to be withheld from the parishioners. There could be no marrying, no burying, no masses and candles and torches were extinguished. England plunged into darkness. This created panic because people saw salvation as coming from the pope.

At first Henry was able to hold out against this interdict from the pope. But before too long Henry had to give in. He went to Becket's crypt and lay there all night in front of the tomb. He kissed the very stones on which Becket had fallen dead, and he permitted the monks and priests at Canterbury to use the lash on his back. The priests could smite him five times while the monks could only smite him three times each. But his back was beaten with hundreds of stripes. He lay broken, bruised and bleeding before the martyr's tomb. He walked across Canterbury in his bare feet. And all of this was done to persuade the pope to relent.

But it was all for nought. If Henry II had read his Bible and known the true source of salvation he would not have worried what an earthly man was saying and doing. Salvation is from the Lord. He could have read this in Psalm 3, with the word Selah following that statement, which asked the question, "There, what do you think of that?"

Salvation is not in tears, or promises, or good works; it is not in the church, it is not in charities, or creeds, or baptisms, or communions, or rituals, or ceremonies, and it is not in denominations and belonging to a certain group.

David had written this hymn, and it was "Keyed To The Past," and it was keyed to the present and the future as well. He knew how God had provided Salvation in past times; he knew that God would provide salvation in the present; and he knew that God would supply salvation in the future as well.

We need to remember that friends, or relatives, or many others may ridicule, or scoff, or sneer at what we believe concerning salvation. Like David, we may experience what some may say that, "Of my soul, there is no help, (or deliverance) for him in God."

But we know that "Salvation belongeth to the Lord, and His blessing is upon His people." And all of this ~~was~~ took place on a hill far away, on an old rugged cross. We can declare today, "Salvation ~~is~~ belongeth unto ~~the~~ the Lord!" There, what do you think of that?"

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor June 11, 1989

Mr. Robert Weisenstein, Liturgist

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Tommy Vensel and Jimmy Shearer

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 98 "Great Is Thy Faithfulness"

*Ascription

*Exhortation

*Confession (In Unison) We offer to thee, O Father, praise
for the gift of thy Spirit. We are made aware that your
love is given to us in many ways. When we are lonely,
when we are filled with doubt, when we show unbelief,
it is your Spirit that fills us with your truth. And
when we burn with hatred, or anger, or selfishness,
or greed, it is your Spirit which speaks to us with
your love. Forgive us, and may your Spirit live,
guide, and direct us in all ways. Through Christ
our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 465 "Jesus, the Very Thought of Thee"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Scripture: Psalm 4

Sermon: "Keyed To The Past: Pleasant Dreams"

*Invitational Hymn No. 92 "The Solid Rock"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed in
honor of the marriage of Dawna Martin and Aaron
Rhodaberger.

The pink rose in the bud vase is placed in the church by

Mr. & Mrs. Rob Sybert and Kevin in memory of Jennifer.

Mrs. Helen Riemer will greet our members and guests at

the door this morning.

Serving as Ushers today are Jeanne Snyder, Jane Weichey,

Mid Diefenderfer and Judy Shearer.

Nursery will be provided today by Beth Tait.

Attendance last Sunday was 123 with 14 visitors.

Van Driver for next Sunday will be Joe Youngblood.

Jim Gannon and Art Snyder will be visiting the hospital

this week.

Hospitalized: Bill Winters in BMH

SCHEDULE FOR THE WEEK:

Monday - Elders meeting at 7 P.M.

Tuesday - Sunday School Teachers and ALL VBS teachers

or helpers will meet at 7:00 P.M.

Wednesday - A meeting has been scheduled by the Women's

Fellowship regarding the Soup & Salad Day.

Please try to come....7:00 P.M.

VBS - it is not to late to sign up to attend. VBS begins

on the 19th at 6:30 P.M. and continues the entire week.

We hope all of the children will try their best too

attend and that their parents will bring them.

NIGHT OUT group activity for June will be held on June 24.

We will leave the church at 5 P.M., go out for dinner,

go miniature golfing, and then off to Cranberry Mall for

a while. If interested please sign the sheet in the

Narthex or see Ken or Phyllis Draxinger.

At the close of the service the invitation is extended to

each worshipper to respond to God's leading for your

life. This invitation gives the opportunity to accept

Christ, to pray, to meditate, or to seek counseling.

The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 12, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ANSWERED PRAYER: TWILA, KEITH

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

SCRIPTURE: PSALM 4

SERMON: "KEYED TO THE PAST: PLEASANT DREAMS"

ST. PAUL'S, BUTLER 6/11/89

*BENEDICTION

*POSTLUDE

TWILA

SITAN

JEAN

UNSPOKEN - PEG

MARY - SURGENY

BACKGROUND DAVID:

UNDER COVER DARKNESS K DAV & MEN LEF JERU & PALAC & NORTHWARD
ON ADVIC MILITRY MEN DID BCUZ EASIER SPOT ENMY WILDRNES
THAN AT PALAC

CRCO JORDN, STAY ONE DAY - THIN'S HECTIC FORALL THEM

AFTER REFRESH SLEEP DAV COMPOS 3RD PSALM

THEY MARCH NORTHWARD AGIN, CROSS RIVER JABOK, STOP MAY HA NAIM
SOT 2ENLIS AID MNTN CLANGMEN - NEED ALL HELP CUD GET 4BATTL
STOP THIS PT 4NITE & DAV SAT DWN COMPOS PSALM 4

VS 1=DAV KNU HAD NEED

(ILUS 2MEN AT BEACH & ONE IN NEED OF HELP)

MAN IN WATER KNU NEED HELP: MAN ON BEACH NO SENS OF NEED
OUR RELATSHIP W/GOD LIK THIS

WEN ALL WELL NO NEED G, IN DIRE STRAITS KNO OF NEED, CRY OUT

VS 1, IS 3FOLD PLEA - READ THEM

DAV CAL 4SALV & WANTS OTHERS 2HAV AS WEL - VS 2=READ-LIK G TALK

VSS 3,4=DAV KNU WAT FOLO SALV=SANCTIFICATION

VS 4A=THIS QUALTY BIN MOSTLY LOST IN WORLD 2DAY=AWA OF GOD

(ILUS USHERS STEAL CHURCH MONEY)

VS 5=DAV SPKS WAT CAN BRING THIS REVRENC ABOUT

3OFFERS WER GIVN AS SACRIFICES

1=BURNT OFF-TH/SMOK ASCEN 2 GOD & ACEPT AS ACT WORSHIP

2=MEAL OFF-FLOUR EVN & SMOOTH-FLAWLES IN TEXTUR & DEPIC G'S PERF

AT LATR TIME THIS PERF WAS JS XP, & HIS SAC OF HIS PERFECTIN

3=PEACE OFF-IT THIS OFF WH/BROT G & WORSHIPR 2GETHR IN COMUNION

DAV SAY MAN SHUD OFFR - VS 5-READ

VS 6=DAV PT OUT SUM BLIEV ABS SNGR THAN DAV & HIS MEN

2B ASUR THEY WANTD VISIBL PRUF

VS 6B=DAV ASK 4G'S LITE AS B4

VS 7=DAV LKS BAK @ REMEMS G IN PAST & HE KNU HE CUD REJOIC, BCUZ

NO MATTR WAT, GOD WUD TAK CARE OF HIM

VS 8=DAV CUD SLEEP-NO INSCOMNIA, EVN THO SON ABS WUD ATTACK

NO FEAR G IS IN CONTROL

WAT DID DAV DO?? HE LAY DWN & WENT TO SLEEP

DAV KNU HAD PROBLEM NEED 2B SOLVED

(ILUS OIL WELL FIRE & MAN MUST FIZ BRAKES ON TRUCK)

WHO DO U TURN 2 WEN U HAV A PROBT??

JS XP IS TH/ONLY ONE WHO CAN GIV U TH/HELP & DIRECTIN U NEED

DAV KNU TH/LORD WUD TAK CARE OF HIM IN EVRYTHING

TH/ANSWER FOR US IS WAT DAV WROT AT END THIS PSALM

DON'T LOSE SLEEP OVR PROBS, CONCERNS, CARES, MONEY PROBS, OTHERS,

KNO U CAN HAV SOUND, PEACEFUL SLEEP BCUZ VS 8B

Bakgr Dav lv Palac Jeru:

cross Jerdn - 1st day
2nd day refresh sleep/writ Ps 3
go nrthward-cross Jabok, setl Mahanaim
that PM writ Ps 4

vs 3fold plea

(Ilus 2men at beach=Neither can I, but U no hear mak
fuss)

Dav cal 4salv & want othrs hav=Vs 2

vs 3-4=Dav spk wat folo Salv=SANCTIFICATIN
(Ilus ushrs steal offring; othrs steal fr/Ch)

no REV, no AWE

vs 5=in ordr 2bring REV, AWE, 3offrs

1=Burnt off-smok ascend Acpt as worsh by G

2=meal off=smooth/evn textur-perfectin G, then Js

3=Peac Off=hav peac w/G wen cum off & worsh

thru ritus sac man can hav relatship w/G=AWE

vs 6=pruf - *PERMIT MEET FLWR LKS 4 CAINET*

vs 7=Dav at peac welth gon, palac=he trus G

vs 8=altho Dav kno Abs atak, wat do?

lay dwn go sleep=G in control

(Ilus 8yr dottr Danish freightr capt)

Wat R Ur probs suroun U?

Wat enmy wait 2atak U? strik fear Ur hart?

vs 8A=can hav Pl Dreams Keyd 2Past in song Ps 4

"Keyed To The Past: Pleasant Dreams"

Scripture: Psalm 4

Dav had lef Jeru on advic of military ldrs.

had tol him wudB easier 4him 2identfy enmys in wildrnes than at
palac in Jeru

undr covr darknes, K Dav & men had gon fr/Jeru Nrthward

They cross Jerdn & setup camp 4 a day

things bin hectic 4all them w/many loos ends need 2B tyd

but aftr refresh nites sleep Dav had inspiratin 2compos Ps 3

that day march men cross rivr Jabok 4thr Nrthward 2 Mahanaim

cum this far 2enlis aid of mntn clansmen

knu battl shed & need all help cud get

so stop here 4nite & compos Ps 4

vs 1=Bgln w/plea, Bcuz Dav knu had a need & knu in own strngth
cudnt mak it

(Ilus 2men at beach, 1 on sand othr wad in watr; need help;

shouts I cant swim; othr sez=neither can I, but U no hear mak fuss)

man in watr knu need help; othr man had no sens of need & it is

lik this in our relatship w/G

wen evrth go wel dont realiz need G 2guid & direc us

but wen in dire straits we kno of need & cry out

Dav had rely on G but knu situ was serius so he plead w/G &

his plea is 3fold=(read 3 pleas)

in tween thoz pleas he remem G bin w/him in pas & he remin G

that he rememrs them

actuly wat Dav cal 4 is salv, & he want othrs 2hav as wel as

he spks 2othrs in need=(Read vs 2)

vs 3-4=Dav spks of that wh/shud autmately folo salv=Sanctificati

th/secret is=2stan in awe & sin not=vs 4A

This qualty bin mosly los in th/worl 2day & that is 2stan in

of things of G, & of G Himself

(Ilus ushrs steal offring; & stealing of ch/equipment)

ansr of cors is G dunt mean anyth 2them; ther is no AWE

ther is no reveranc 4 th/Almity

vs 5=in ordr bring this revranc about Dav givs thez instrucs

ther wer 3 offrings

1.burnt off=th/smok ascend 2 G & was acceptd as act of worh

2.meal off=this consis of flour wh/evn smooth textur

it depic perfectin of G

at latr tim Js Xp was perfectin & sac of self was

lik meal off

3.peace off=it was this off wh/brot G & worshipr 2gethr in

comunin

G giv His peac thru off, & worshipr find peac of

G in worsh Him

So Dav say man shud offr thez sacrifices of ritusnes wh/brot mar

& G 2gethr

& then man cud stan in AWE of his creatr

vs 6=ther sum in midst who pt out Abs strngr than Dav & men
 they want asur that Dav wud prevail=they want pruf
 but Dav cud lk bak & cud pictur wat G dun in pas
 he cud rejoic that no mattr wat,G wud tak care of him
 vs 7=evn tho palc at this pt is gon;riches R gon & he is reducd
 2=lv in wildrnes=G wil provid & he is happy in that relatship
 vs 8=Altho Abs nearby & wil atak wat duz Dav say=Read Vs 8A
 wat did Dav do?
 he lay dwn & go 2sleep
 he had trus G wud tak care of evrth,Bcuz evrth was in G's
 control
 (Ilus missinary go 2 Jap on Danish freighter & captain tel of
 8yr old dottr no get redy lv ship in storm)
 Wat R th/probs suroun U?
 Do U hav enmy wait atak wh/strik fear in2 Ur hart?
 Ansr 2lif's probs 2B fnd in thez words Ps 4=Vs 8A
 we can hav Pleasant Dreams as sing song wh/Key# 2 th/Past
 & thoz dreams R only posibl thru th/Lord
 this possibl Bcuz=Vs 8B
 Trust in th/Lord
 lay Ur burdins & cares upon Him & let Him giv U wat He wants
 4U,& that is Pleasant Dreams in th/midst of all probs of lif

STATE SENATOR
 TIM SHALLER
 COMMUNIST

#Keyed To The Past: Pleasant Dreams"

Scripture: Psalm 4

David had left Jerusalem on the advice of his military men. They had told him that it would be easier for him to identify his enemies in the wilderness than at the palace. To under cover of darkness, King David and his men had gone from Jerusalem northward. They crossed the Jordan and set up camp for a day. Things had been hectic for all of them with many loose ends needing to be tied. But after a refreshing night's sleep, David had the inspiration to compose the 3rd Psalm. He had then marched his men northward again, crossing the River Jabbok and stopping at Mahanaim. He had come northward to enlist the aid of the mountain clansmen. David was aware that a desperate battle probably lay ahead of them and he needed all of the help he could get. So they stopped at this point for the night and David sat down to compose this Psalm.

David begins this song with a plea to God. He asks, "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer," verse 1.

David knew that he had a need. He knew that in his own strength he couldn't make it.

(Illustration of two men at beach, one in water in trouble, other on the beach)

There is a story that is told of two men at the beach. One is sitting on the sand soaking up the sunshine. The other is wading in the water. Suddenly, the man in the water wading where he thought it was shallow, steps into a hole and goes under. He comes up sputtering, and calls, "Help, help, I can't swim." The other fellow shouts back, "Neither can I, but you don't hear me making a fuss about it."

The man in the water knew he needed help and so he called out. The other man had no sense of need. And it is like this in our relationship with God. When everything is going well, we don't realize that we need God to guide and direct us. But when we are in dire straits, we know of that need and we cry out to Him. David had relied upon God, but now he knew his situation was serious. So he pleads with God, "Hear me; have mercy upon me; hear my prayer. His request is threefold. But in between he remembers that God had been with him in the past and he reminds God that he does remember those times. Actually what David is calling for, is Salvation and he wants others to have this as well, as he speaks to the others in need, (Read verse 2).

In verses 3 and 4, (read these), David speaks of that which should automatically follow salvation and that is sanctification. The secret is to "Stand in awe, and sin not," vs 4A. This is the quality which has been mostly lost in the world today. And that is to stand in awe of God and the things of God.

(Illustration of Mr. Raisley telling of ushers stealing church offering)

Just last night I was talking to a man who was telling me that in a Catholic Church in New Jersey, the priest has the ushers start taking the offering from the back of the church because when they did it the other way, money disappeared into the Usher's pockets. How can anyone steal from God like that? How can anyone enter a church and steal equipment such as is being done?

The answer of course is that God doesn't mean anything to them. There is no awe. There is ~~not~~ no reverence for the Almighty.

In order to bring this reverence for the Lord about, David instructs, "Offer the sacrifices of righteousness, and put your trust in the Lord," verse 5.

There were three offerings which were given as sacrifices.

First, there was the burnt offering. The smoke of the sacrifice ascended to God and was ~~accepted~~ ^{ACCEPTED}

as an act of worship.

Then there was the meal offering. This consisted of flour which was even and smooth. It was flawless in texture and depicted God's perfection. Which at a later time was Jesus Christ, and His sacrifice of His perfection. Then there was the peace offering. It was this offering which brought God and the worshiper together in communion.

So David was saying that man should offer these sacrifices of righteousness which brought man and God together. And man could stand in awe of his creator.

Then David points out that there were some in his midst who believed that Absalom was stronger than David and his men. To be assured that David would prevail, they wanted visible proof. But David looked back and could picture what God had done in the past. He could rejoice that no matter what, God would take care of him.

And although Absalom was nearby, and the threat of an attack was imminent, David could say, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety," verse 8.

What did David do? Why he lay down and went to sleep. He had trust that God would take care of everything, because everything was in God's control.

(Illustration of missionary going to Japan on Danish freighter and captain's story about his daughter not abandoning ship in a storm)

What are the problems surrounding you? Do you have an enemy waiting to attack which is striking fear into your heart. The answer is to be found in these closing words of this 4th Psalm, "I will both lay me down in peace and sleep." We can have "Pleasant Dreams," only in and through the Lord. This is possible only because, "Thou Lord, makest me dwell in safety." Trust in the Lord! Lay your burdens and cares upon Him, and let Him give you what He wants for you, and that is, "Pleasant Dreams."

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor June 18, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Gamble and Wesley Miller

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 77 "Be Still My Soul"

*Ascription

*Exhortation

*Confession (In Unison) Loving Father, who gives completely of His love to us, forgive our selfishness. We aren't intentionally indifferent to others. It's just that we are so caught up in our own lives, our jobs, our families, we look at the world around us from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness so we can try again. In Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 35 "Near To the Heart of God"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Hymn No. 400 "Have Thine Own Way, Lord!"

Scripture: Psalm 5

Sermon: "Layed To The Past: A Good Start"

*Invitational Hymn No. 495 "It Is Well With My Soul"

*Closing Chimes

*Benediction

*Postlude

*Congregation Standing *****

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Darrell LaMotte in memory of their Fathers.

Mr. & Mrs. Harold Kennedy will greet our members and guests at the door this morning.

Serving as Ushers today are members of the Youth group.

Nursery will be provided today by Michelle Henry.

Attendance last Sunday was 113 with 9 visitors.

Van Driver for next Sunday will be Dick Dally.

Don Kinglsey and Daryl Merrison will be visiting the

hospital this week.

Hospitalized:

> VBS is here!!! It will begin on Monday evening at 6:30 P.M. and continue through Friday. We need to have a lot more children and adults to make this a success. We also are in need of craft helpers. If you would like to help out, please see Kathy Goda today. We look forward to a great week, but we cannot do it without YOU!!!! This is for adults as well.

Lay, Life & Work Committee will have a brief meeting today in the Library after church. This is in regards to the planning of the church picnic for next Sunday.

> CHURCH IN THE PARK will be held next Sunday. Plan to come and have a good time with us. Bring a tureen and table service. The service will begin at 11:00 A.M. followed by our picnic, and some fun and games. Meat, dessert and beverage will be provided. This will be held in the Rotary Shelter in Memorial Park off Mercer Road.

BENEVOLENCE COMMITTEE meeting will be held on June 26th at 7 P.M. Please mark your calendar.

Remember the Night Out activity for June will be held on the 24th. Plans are to meet at the church and leave at 5 P.M. to go out to eat, play mini golf and go shopping.

If interested, sign up in the Narthex or see Ken Draxinger.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 18, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: PSALM 5

SERMON: "KEYED TO THE FAST: A GOOD START"

ST. PAUL'S, BUTLER, 6/18/89

*HYMN

BENEDICTION

POSTLUDE

SHERRY - JUNEY

ETHEL

CARABELL

SARAH

HELEN

THANKS BABY

MARY

J. Duranty=U'VE GOT 2START EA DAY W/A SONG
"BRKFAS OF CHAMPIONS"

Gud morn, Lord, Gud nite Lord, Gud morn Lord agin

Hebs=Giv Ear=ERODEN TH/EAR=L, PUT UR HAN BHIND UR EAR

" Hearnk=PRIK UP UE EARS=lik dog

vs (1) Ktu he in

vs 4=stat faith=how Abs got 2this pt

vs 7=Dav mis temp worship

vs 8-9=Abs advic fr/AMITHOPHEL bout rape Dav's wivs

(why writ vs 9)

Vs 10=Hushai Dav's secr agent

vs 11-12=shield is BUCKLER

(Ilus only G wil do)

L DON'T SEND NOBODY. CUM URSELF, THIS AINT NO TIM 4CHILDEN

(Ilus womn dottr kills & consolatin fr/Psalms

TH/MEN WHO WRCT TH/PSALMS KNU BOUT LIF! THEY WENT THRU

SUTFRING JUS AS I AM, & THEY FND TH/ANSR. & SO HAV I

THEY GAV ME TH/ANSR I WAS LKING 4. & I BLIEVD IT. TH/GOD

OF TH/PSALMS CAN B TRUSTD

Cp Dav & womn: Dav as hurt fathr

Scripture: Psalm 5
 It was th/lat Jim Dunrante who used 2sing=U's Got 2start ea day w/A song
 peo who kno bout gud helth/nutritin tel us we need 2start ea day w/gud brkfst & perhaps it was this idea wh/sot 2enduce yng peo 2
 this & so cereal was cal=Erkfas of Champions
 Bu. it was K Dav who gav us th/key of propr way 2start ea day
 Up 2this pt in his lif he had,had a bad day,folo by a gud day &
 wen awok nex morn he wrot of trus in G & wrot Psalm 3
 aftr liv thru that day,B4 went sleep that nite wrot Psalm 4
 on awknng nex morn wrot Psalm 5
 It almos lik sed th/morn of day B4 upon aris=Gud morning Lord
 & B4 go 2bed that nite sed=Gud nite Lord
 & then nex morn it was=Gud morn agin Lord
 On this morn he aris w/prayr on lips
 th/iminent atak by Abs & his forces hadnt materialized
 Ab no tuk advantag of atak whil fathr's forces wer in disaray
 Now Dav had tim 2get forces in ord & he in control once agin
 But Dav knu cudnt surviv w/out help of Almty G & so his erly
 morn thots turn 2 Him
 Vss 1 & 2=wat strng way 2Bgin pray 2 G by ask Him 2 hear/pay atte
 As tho G wasnt awar of Dav's need
 Dav spk boldly 2 G
 In Heb term=Giv ear litrly means 2 broaden th/ear
 it lik deaf man put han Bhind Ur ear so U can bettr hear wat I
 hav 2say
 Word hearken in Heb means=2prik up th/ear as a dog wen hears snd
 humns cant hear
 this wat Dav deman of G,but he duznt do flipntly or irevrently
 use hol boldnes 2approach G & acknowledg as=My K,& my G
 Dav 2 G bout situ finds self in & now prays=Vs 3
 he pts out wat he knows bout G & His atitud 2ward sin=Vs 4-6
 Dav's own son Abs had drivn Dav fr/thron that G had givn him
 he knu G wudnt condon this actin
 Abs had stoln harts of many peo thru deceit & lies
 he was handsome,persnbl & peo attractd 2him Bouz along w/thez
 things he was a gud politician
 But Dav knu G wud deal w/this situ & His wil wud prevail
 That is why Dav cud say=Vs 7
 Dav misd famil templ & worsn servs;he cut off fr/sanctu & he
 long 4day wen cud once agin worsh G as 4mrly did
 this wat he tel G in prayr & thrust that prayr is=Vs 8-9
 Word had prob gottn bak 2Dav that one of Abs advisers=Athithophel
 had givn Abs evil advic of rape Dav's wivs & thus mak self odious
 in Dav's site & this why Dav cal enmys=Vs 9
 they wer rotn & evil & Dav cal upon G 2=Vs 10-(destroy them)

Dav had secret agent in Abs midst & Abs was tak his advic Bouz he
 thot this man had bin loyl 2Dav & knu Dav's plans bettr than Ahith
 This also part of wat Dav pray 4-he ask G 2destroy them by ther
 own counsels,ther own supposd wisdm
 Dav pts out wat they dun agin him by seiz thron,they actuly dun
 agin G who had appt Dav 2th/thron
 vss 12=Dav clos prayr on note of triumph
 word Dav use 4 shield is not reg siz shield but lrg shield which
 was calld a *Buckler
 this was mad 2protec th/whol body & was usuly twic siz ord shie
 Th/L was Dav's bucklr;his protectin agin thez enmys & Dav knu G
 wudnt let him dwn
 Dav prob thot bak 2histry of Isites & how G delivr them ea time
 thru one of His servs
 ther was=Ab,Is,Jac,Noah,Moses,Gideon & many othrs
 Dav knu G Himself wud delivr him in this hour
 (thus preachr pray 4childrn,man pray 4-G Himself)
 This wat Dav pray 4=it wasnt subs,it was 4-G Himself 2intrven in
 ther livs as He had dun in past
 Dav had that faith;that confid that wat he ask,G wud grant,so he
 cud say w/confid assur=vs 12
 this Psalm or song is Keyd 2 Th/Past;it hols ~~histry~~ a part of
 histry of G's peo,but it is a song jus as mod as tech age we liv
 it contains words wh/can lend strngth & mean 2our sumtimes mean-
 ingles livs
 (thus wmn,dottr killd & lern 2 trust Psalms)
 G direc truth of th/Ps 2her need & hurting hart
 she fnd that men who wrot did indeed kno lif
 They knu its joys/hapines;but also knu th/pain/ugliness/evil of
 sum of lifes situatins
 this wmn knu los of yng dottr thru accident,whil Dav knu los of
 son 4 wilful sin/disobedienc & ambitin
 He 4ed out 2 G 4help & G inspir him 2writ his thots & prayers
 4othrs 2benefit fr/them
 th/wmn cryd out 2xG 4 hlp & G provid thru Ps that Dav & othrs
 had writn undr simlar/try circumstances
 G is direc ea us 2sing in our harts th/songs of th/past & 2rest
 in th/comf & strngth wh/G can giv thru them
 R U go thru try time? R ther perhaps famly probs/circums U R
 wrestl with?
 join a fathr whos son was sho his apreciatin 4his fathr by seekin
 his deth so he cud inherit his thron & kingdm
 think of hevines of Dav's hart,but lk at pattm of his lif & C
 that he entrus all this 2 G's care thru prayr
 turn Ur probs ovr 2 Him & acpt His invitatin 2=Cum un2 Me all ye
 that labor & R hvy ldn,& I wil giv U rest.

SCRIP: PS 5; SERM: "KEYED TO TH/PAST: A GOOD START"

EXPERTS NUTRITIN=START DAY W/GUD BRKFST - WHEATYS-BRKFST CHAMPS
JIM DURANTE SANG=YOU'VE GOT 2START EACH DAY WITH A SONG
KING DAVID OF ISRAEL GIVS US TH/PROPR WAY 2START TH/DAY
HE LEF JERU HAD BAD DAY-GUD NITE SLEEP,AWOKE & WROT PS 3 ABOUT
HIS TRUST IN GOD

CONTINU 2FLEE, LIV THRU DAY,B4 GO 2SLEEP WROTE PS 4=TRUS IN GOD
CN AWAK NEX MORN WROTE PSALM 5

Las 3DAYS LIK=GUD MORN L,GUD NITE L,& THEN GUD MORN LORD AGIN
ON THIS MORN ARIS W/PRAYR ON LIPS

ABS NO TAK ADVANTAG OF DISARAY OF IV'S ARMY & NO ATAK

DAV HAD TIME GET FORCES 2GETHR,ORGANIZD,

BUT KNU GUDNT SURVIV W. OUT HELP ALM GOD & ERLY AM TUNR 2 HIM

VS 1=GIV EAR=HEB =BRODEN TH/EAR, LIK PUT HAN BHIN EAR 2HEAR

DAV SAY=L, PUT UR HAN BHIN UR EAR SO U CAN HEAR BETTR WAT I SAY

HEARKEN=HEB=PRIK UP UR EAR, LIK DOG DUZ WEN HEARS NOIS

DAV DEMAND THIS OF G, BUT NOT FLPTNTLY, IREVERENTLY

VS 2=C HOW DAV USE HIS WORDS! IT HOLY BOLDNES APPROACH G

MY KING & MY GOD

VS 3=STATES FAITH

VSS 4-6=WAT HE KNOWS ABOUT G

ABSAOM'S ACTINS,& KNOWS G WIL NOT TOLERATE THIS

ABS HANSUM/PERSNABL YNG MAN,POLITICIN

DAV KNU G WUD DEAL W/CIRCUM & SO HE WRITE

VS 7=DAV MIS TEMPL & WORSH,CUTOFF & BOTHR HIM & LONG 4RETURN

VS 8=THRUST OF HIS PRAYER

VS 9=DAV WRIT BCUZ WAT ABS DID W/DAV'S WIVES

2SAM 15:20-23 - READ

THIS WHY DAV WRIT VS 9=READ AGAIN

VS 10=DAV KNU HUSHAI GIV DIF ADVIC THAN AHITHOPHEL,

THIS WAT HE PRAY FOR

ABS DID WAS AGIN G'S WIL - EXAMPL=DAV NO KIL SAUL,TOUGH ANOI

VSS 11-12=CLOSE OF PRAYR

SHIELD=NOT REG BUT LRG SHIELD CALLD BUCKLER,& PROTEC WHOL BODY

G WUD PROTEC DAV LIK THIS & WUDE HIS BUCKLER

DAV PROB THINK BAK BOUT ABE,ISAAC,JACOB,MOSES,GIDEON,NOAH,ETC

G DELIVR EA ONE WEN TIME WAS RITE 2DO SO

(ILUS OF ONLY TH/LORD WIL DO,NO CHILREN)

DAV PRAY NOT FOR SUBS,BUT G HIMSELF WUD INTERVENE

VS 12=THIS DAV'S FAITH AGAIN

WORDS THIS PS CAN LEND STRNGTH,MEANING IN MEANIGLES LIVS

(ILUS WOMAN,DOTTR KILLED,& HOW PSALMS HELP HER)

G DIREC TRUTH PSALMS 2HER NEED & HURT HEART,MAN WHO WROT KNU LIF

KNU JOY/HAPINES,BUT PAIN/SORROW & UGLINES OF LIF AS WELL

CP DAV LOSS OF SON,& WOMAN LOSS OF DOTTR

DAV CRY OUT & HERD,WOMAN CRY OUT & HERD

G IS DIREC US 2SING IN OUR HARTS TH/SONGS OF TH/PAST & REST

IN HIS COMF & STRNGTH WH/HE ALON CAN GIV

R U GO THRU TRY TIME? R THER PERHAPS FAMLY PROBS/CIRCUMS

U R WRESTL WITH?

JOIN A BATHR WHOS SON SOT HIS DETH SO CUD INHERIT THRONE

& KINGDOM

THINK OF HEAVINES OF HIS HART,BUT LK AT PATERN HIS LIF

HE ENTRUST ALL TO G'S CARE THRU PRAYER

TURN UR PROBS OVR 2HIM & ACPT INVIT=CUM UNTO ME ALL YE

THAT LABOR & R HVY LADEN & I WIL GIV U REST

"Keyed To The Past: A Good Start"

Scripture: Psalm 5

It was the late Jimmy Durante who used to sing, "You've got to start each day with a song." People who know about good health and nutrition tell us we need to start each day with a good breakfast. Some years ago to induce young people to eat cereal the slogan of one of them was, "The Breakfast of Champions." But it was King David of Israel who gives us the proper way to start the day. Up to this point in his life he had had a bad day, followed by a good day. And when he awoke that next morning he wrote of his trust in God and he wrote Psalm 3. After living through that day, before he went to sleep that night he wrote Psalm 4. On awakening the next morning he wrote Psalm 5. It was almost like he said the morning of the day before upon arising, "Good morning, Lord," and before going to bed he said, "Good night, Lord, and then on this next morning it was "Good morning, Lord," again.

But on this morning he arises with prayer on his lips. The imminent attack by Absalom and his forces has not materialized. Absalom didn't take advantage of his opportunity to attack while his father's forces were in a state of disarray. Now David had had time to get his forces in order and he was in control once again. But David knew that he couldn't survive without the help of Almighty God and so his early morning thoughts turn to Him.

David begins writing this hymn with the words, "Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto Thee will I pray," verses 1 & 2.

What a strange way to begin praying to God, by asking Him to hear and to pay attention. As though God ~~isn't~~ wasn't aware that David needed help. David is speaking boldly to God. In Hebrew the term, "Give ear," literally means to "broaden the ear." It is like a deaf man putting his hand behind his ear to hear better. David is saying, "Lord, put your hand behind your ear so You can better hear what I have to say." The word "hearken" in Hebrew means to "prick up the ear," as a dog does when he hears a sound that humans cannot hear. This is what David is demanding of God, but he is not using it flippantly or irreverently. David is using a holy boldness to approach God and he acknowledged Him as, "My King, and my God."

David speaks to God about the situation he now finds himself in. He begins by stating his faith that God will hear him and so he prays, (read verse 3).

He points out what he knows about God and His attitude toward sin in verses 4 through 6, (read these verses). David's own son Absalom had driven David from the throne that God had given to him. He knew that God would not condone this action. Absalom had stolen the hearts of many of the people through deceit and lies. He was handsome ~~young~~ and personable young man. People were attracted to him because along with this he had become a good politician. But David knew that God would deal with this circumstance and His will would prevail. That is why David could say, "But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple," verses 7.

David missed the familiar temple and its worship services. He was cut off from the sanctuary and he longed for the day when he could once more worship God as he formerly did. This is

what he is telling God in prayer. The thrust of his prayer is, "Lead me, O Lord, in Thy righteousness because of mine enemies; make Thy way straight before my face," verse 8.

For there is no faithfulness in their mouths; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue," verse 9.

Word had probably gotten back to David that one of Absalom's advisors, Ahithophel had given Absalom the evil advice of raping David's wives and thus making himself odious in David's sight. This is why David can call these enemies, "Open seulchres", because what they were doing was rotten and evil.

David calls upon God to "Destroy Thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against Thee," verse 10.

David had a secret agent in their midst, a man named Hushai. Absalom was listening to Hushai because he thought Hushai knew David's plans better than his own advisor Ahithophel. This is what David is praying for. He asks God to destroy them by their own counsels, their own supposed wisdom. David points out that what they had done against him, by seizing the throne, they had actually done against God who had appointed David to the throne.

David closes his prayer on a note of triumph. He prays, "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee. For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield," verses 11 & 12.

The word that David uses here for "shield" is not a regular sized shield, but a large shield which was called a buckler. This was made to protect the whole body and was usually twice the size of the ordinary shield. The Lord was David's buckler; his protection against these enemies. And David knew that God would not let him down. David probably thought back to the history of the Israelites and how God delivered them each time through one of God's servants. There was Abraham and Isaac and Jacob; there was ~~Moses~~ Noah, Moses, Gideon and many others. David knew that God Himself would deliver them in this critical hour.

(Illustration of when only the Lord will do)

A hurricane had struck. People were huddled together. An old preacher was praying with great oratory in the midst of this violent storm. He cried out, "Send us the spirit of the children of Israel, the children of Moses, the children of the Promised Land." At this, an old man with less oratory and more directness prayed, "Lord, don't send nobody. Come Yourself. This ain't no time for children."

This is what David was praying for. It wasn't substitutes, it was for God Himself to intervene in their lives as He had done in the past. David had that faith; that confidence that what he was asking, God would grant. So he could say with confident assurance, "For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield."

This Psalm, or song, is "Keyed To The Past." It holds the notes of a part of the history of God's people. But it is a song that is just as modern as the technical age in which we live. It contains the words which can lend strength and meaning to our sometimes meaningless lives.

(Illustration of woman whose daughter was killed, and how she learned to trust the Psalms)

A woman had a daughter who was eighteen and went out riding and was thrown from her horse and killed. The mother had seen her ride out with that radiant glow of youth and she now saw her brought back with her once sparkling eyes closed, and her face stilled in death. She could not accept it and could not recover from the blow. So she decided to go away by herself for a while. She went to a place way out in the country. But, the memory of it all went with her as those memories always do. One evening as she sat in her room thinking over the events of this tragedy, she reached for her Bible and she opened it. It opened at the Psalms. And she began to read. First, the first Psalm, then the second, then the third,

and so on until she had read every word of every Psalm, and then she closed the book. She sat in quiet reflection; then she said to herself, with complete conviction: "The men who wrote those Psalms knew about life! They went through suffering just as I am, and they found the answer. And so have I."

At that moment her old stability returned to her; and she was able to pick up her life again. Later, her minister asked her what the reading of the Psalms had done for her, she replied, "They gave me the answer I was looking for. And I believed it. The God of the Psalms can be trusted."

God directed the truth of the Psalms to her needing and hurting heart. She found that the men who wrote them did indeed know life. They knew it with its joys and happiness. But they also knew the pain and ugliness of some of life's situations. This woman knew the loss of her young daughter through an accident. David knew the loss of his son through willful sin and disobedience. He cried out to God for help and God inspired him to write his thoughts and prayers for others to benefit from them. The woman cried out for help and God provided it through the Psalms that David and others had written under similar trying circumstances. God is directing each of us to sing in our hearts the songs of the past and to rest in the comfort and strength which God can give us through them.

Are you going through a trying time? Are there perhaps family problems or circumstances that you are wrestling with? Join a father whose son sought the death of his father so he could inherit his throne and kingdom. Think of the heaviness of David's heart. But look at the pattern of his life and see that he entrusted all of this to God's care through prayer. Turn your problems over to Him and accept His invitation to, ~~xxxxxxx~~ Him "Come unto Me all ye that labor and are heavy-laden and I will give you rest."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 25, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
+ + + + +
CHURCH IN THE PARK SERVICE 11:00 A.M.

Prelude

ME Announcements

Congregational Greeting

Joys

Prayer Requests

*Ascription

*Call to Worship:

Leader: O Come, let us sing unto the Lord;

People: Let us make a joyful noise to the rock of our salvation.

Leader: Let us come before His presence with Thanksgiving.

People: Let us make a joyful noise unto Him with psalms.

*Invocation (In Unison) Eternal God, our Maker and our Lord, Giver of all grace from whom every good prayer comes, and who pours His Spirit on all who seek Him: deliver us when we draw nigh to You, from coldness of heart and wanderings of mind; that with steadfast thoughts and pure affections we may worship You in spirit and in truth, through Jesus Christ our Lord. Amen.

ME *Opening Hymn No. 11 "To God Be The Glory"

Morning Prayer

Offering

Offertory

Doxology

Hymn No. 34 "Wonderful Words of Life"

Scripture: Psalm 6

Sermon: "Keyed To The Past: Pay Day"

Prayer

*Closing Hymn No. 10 "God Will Take Care of You"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Ushers for today are Dick Mangel, Dick Dally, Donley Martin and Don Kingsley.

Attendance last Sunday was 92 with 12 visitors. Ben Vensel and Ken Draxinger will be visiting the hospital this week.

> Hospitalized: Ann Williams in BMH

> Immediately following the service today we will all join in the church family picnic. Those of you who have tureens, please bring them forward to the buffet table. The Lay, Life & Work Committee will assist you with them. We also hope that you will join in the fun and activities this afternoon. This is for adults as well as children.

> THANKS LU ANN for a job well done with VBS this past week. We also need to thank all of those who helped in any way, from teachers and helpers to crafts, and refreshments. Good job and great efforts make a successful VBS!!!

After the service, please be sure to turn in your hymn booklet to one of the Ushers.

DATES TO REMEMBER for this week:

Monday - Benevolence Committee meeting at 7 P.M.

Tuesday - Crime Watch organization meeting at 7 P.M.

Photo viewing of the proofs for the pictorial directory are being held this week. Please try to come at your designated time, if unable, please stop by whenever you can. Viewing times are Tuesday through Thursday from noon to 9 P.M. Friday from 4 to 9 P.M.

UPCOMING DATES TO MARK ON YOUR CALENDAR:

July 11 and 31 - Finance Committee at 7 P.M.

July 13th a meeting of all of the men who attended the Moody Pastor's Conference, time is 7 P.M.

July 11 - Sunday School Teachers meeting at 7 P.M.

July 12 - Council meeting at 7 P.M.

> VBS Mission money that you may be collecting in the tin can and Love Leaves that the children may have taken home may be turned into the office next week. This is going to buy New Testaments for the people of India.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - FEBRUARY 26, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ST. PATRICK'S DAY CELEBRATE EARLY IN MEN'S ROOM

230 MARY ALLIANCE MARY MARSH
HEIKA R. RYAN

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: PSALM 6

SERMON: "KEYED TO THE PAST: PAY DAY" ST. PAUL'S, BUTLER
6/25/89

*HYMN

*BENEDICTION

*LUDE

MARY - SUNDAY OIC

RON - CANER

FAMILY OF CAROL

JACK HAO SUNDAY OIC PART

OLD SAYING=UR CHICKNS CUM HCM 2ROOST

P SAY=GAL 6:7-8

K DAV SAY NOTHR TIME/NOTHR PSALM=PS 62:12

this nothr time,wen wrot ps 6 GO THRU GRT TIME ANGUISH

6TH PS IS 1ST OF 7/PENITENTIL PSALMS HE WROT

F T 7VSS READ DAVS ANGUISH,THIS NOT CONFESIN,IT SOUL'S WAIL

CUM FR/TORTURED SOUL OF DAV IN TH/NITE SO DISTRES,CRY ALL NITE

BAGGR=DAV/BATHSHEBA-URIAH 1 of 30VALIANT MEN=MARCH W/DAV,FAITHFL

COVER ADULTRY HAD URIA KILL,CUD MARRY BATH & BABY LEGIT

BLUF WAY THRU,MAYB NO ONE KNU - BUT GOD KNU

THIS PS GIV EVID PUNISHMEN 4HIS SIN,TAK FORM FRITEFUL ILNES

CUD HIDE FR/MANY BUT IN ANGUISH CRY OUT/WAIL AT NITE

WORD WAS=SUMTH WRONG K DAV,WAK UP NITE,SOB & SCREAM

VS 2A=CAL UPON G - I AM WEAK - SPECULATIN HAD LEPCSY

VS 6=ACKNOWLEDG SUFR 4SIN,& DESIR RELEAS FR/AFLECTIN

TRY COVER UP IN DAY,GO THRU MOTINS OF ROUTINE,RETIRE ERLY,DIS-

MIS SERVS,FAL ON BED, CRY/WEEP BCUS ILNES

DID BEST COVER UP BUT EVENTULY SECRET WAS KNOWN

(ILUS ANNE MORROW'S MOTHER ENTERTAIN J.P.MORGAN,CAUTIN BOUT NOSE

SCRIP TEL US=YOUR SINS WILL FIND YOU OUT

DAVS SINS FND HIM OUT,& CONSEQUENC BCUM KNOWN EVN 2ENEMYS

VS 7=ALL THIS SHO ON HIS FACE

DAV MARRY BATH,SET EVRTH RITE,BUT 4GOT IMPOSIB ERAS PAST

(ILUS YNG BOY,TEMPER & NAILS ON GATE POST-REMOV,SCARS REMAIN)

DAV SOT RELEAS FR/G,BUT AS BGIN OF PS PT OUT,HE UNWIL 2GO TO

TH/ROOT OF TH/PROB

(ILUS BROTHER ANDREW, HIS MONKEY, WIRE AROUND HIS STOMACH,ETC)

ONCE TH/WIRE WAS REMOVD,TH/MONKY RELEAS FR/PAIN

ONCE DAV CAM 2PLAC OF REPENT HIS SIN HE FND RELEAS

NOW HE PENITENT ,HAD TURND 2 TH/L & RECEIV HELP HE SOT

OUR PRESENT AGE MUCH LIK THIS SITU DAV INVOLV IN

CONSIDR FASHINABL 2DO UR OWN THING - THER NO ABSOLUTES

THIS WAT WE B TOLD, & THIS TAIT IN SKULS

HOW CAN OVRCUM WORDLY THINK/TEACH OF OUR DAY??

BY LK ROLE MODEL G SENT IN PERSN OF JS XP

HE SOT FATHR IN EVRTH

HIS LIF ONE OF COMPLET OBED

WE KNO WE NOT PERF LIK HE WAS & IS

WE NEED 2KNO THER R SINS WE WIL COMIT AS WE LIV & WE NEED 2

BRING THEM 2HIM & SEEK HIS CLENS & 4GIVNES

JN WRITES-BUT HE IS FAITHFUL & JUST 2 FORGIVE US OUR SINS & TO

CLENSE US FROM ALL UNRIGHTEOUSNESS.

WE CAN'T SWEEP OUR SIN UNDER TH/RUG

DAV LERND THAT LESSN

WE HAV TH/EXAMPL OF B ABL 2FOLO IN TH/FOOTSTEPS OF SAV JS XP

TAK HIM AT HIS WORD,& WE NEED NOT FEAR A PAY DAY

UR CHICKNS WIL CUM HOM 2 ROOST
 P sed=Gal 6:7-8
 Dav wrot nothr time=Ps 62:12
 6th Ps 1st 7 pentential Psalms
 bakgr Dav/Bath & speculatin he ~~xxx~~ was Leper
 vs 2A=WEAK
 vs 6=desir releas - he covr up during day
 (Ilus Mrs. Morrow-dotters & J.P.Morgan-big nose)
 & NOW MR. MORGAN,WIL U HAV CREAM OR LEMON IN UR NOSE?
 Scrip say=UR SINS WIL FIND U OUT
 vs 7=this was hapn
 (Ilus boy,angr,nails gatpost-but scars remain)
 Dav no go 2root of prob-sot releas
 (Ilus Bro Andrew,monky & releas wire-he free)
 vs 8=complet bout face-Dav fnd releas
 vs 9=reiterat this agin
 Dav had receiv=PAYDAY
 now pentent,turn 2-L,receivd help he sot
 (Ilus 80's,Robt Welsh-Focus Famly 83)
 How ovrcum?
 role model - Js Xp -FATHFUL & JUS 2-4GIV US OUR SINS & 2CLENS
 US FROM ALL UNRITUSNES
 Tak Him at His Word & ther no need 2 fear PAY DAY

"Keyed To The Past: Pay Day"
 Scripture: Psalm 6
 Ther old say=UR CHICKNS WIL CUM HOM 2ROOST
 P say=Gal 6:7-8
 Kth v wrot nothr time=Ps 62:12
 Wen v wrot 6th Ps he go thru deep anguish
 th^{is} Ps is 1st of 7 pentential Psalms
 1st 7vss this Ps read this anguish
 this not conf,it wail cum fr/torturd soul of Dav in nite
 he so distresd he cry all nite long
 (bakgr Dav/Bathsheba & seek covrup)
 thot only he/her knu,but G knu
 & this Ps giv evidenc Dav B sevrly punish by G & punishmen tuk
 form friteful ilnes
 fr/wat read Psalms Dav cud 1st hide fr/servs & frends
 speculatin is that he was leper
 but in anguish wh/caus him wail/cry at nite word leak out
 fr/palac spred throuth city,& evn enmys hear of it
 cry was=THER SUMTH WRONG W/KING. HE WAKS UP AT NITE SOB/SCREAM
 Dav cal upon G 4mercy Bcuz he say=vs 2A
 then tel G=vs 6
 He acknowledg 2-G he sufr 4sins & desir releas fr/aflictin
 sumhow dur day abl covr up,put on gud front
 get up,bathe,dres,sumhow hide sleeplesnes,
 go thru day do wat has2,go 2room at nite & cry/wail
 eventully secret known
 (Ilus Mrs. Morrow,girls,JP Morgan & big nose)
 & NOW MR. MORGAN WIL U HAV CREAM OR LEMON IN UR NOSE?
 Scrip tel us=UR SINS WIL FIND U OUT
 Dav's bin discover & consequens had 2bear known also
 it Bcum increas clear evryone knu his ilnes & he no fool anyl
 vn enmys knu=Vs 7
 Dav thot tuk care evrth,but 4got cant eras past
 (Ilus boy,angr,nails gatpost,& scars remain)
 scars of Davs sin stil remaind
 he sot releas fr/G as read Bgin Ps,but unwill go 2root of prob
 (Ilus Bro Andrew,monky & releas of pain)
 once Dav cam 2plac of repent,he fnd releas
 we no read this in Ps,but do read of complet about face vs 8
 he reiterat this in vs 9
 Dav had receiv Pay Day 4sins comittd,but now pentent & had turn
 2 th/L & receiv help he sot
 present age much lik that of Dav,his probs but multply many mor
 times Bcuz it considr fashinabl 2 do own thing Bcuz ther R no
 absolutes
 (Ilus Robt Welsh articl=Focus on Famly in 83)
 How can we ovrcum typ think/teach? by luk at rol model G set B4
 us in persn of Js Xp
 His lif was one of comppet obed

We cant B perf lik He was/is
but we shud kno that as liv & comit sins wh/wil do,we need
bring them 2Him & receiv 4givnes/clens
& by this we can & wil kno=HE IS FAITHFUL & JUS 2-4GIV US OUR
SINS & 2CLENS US FR/ALL UNRITUSNES
cant keep past undr rug-Dav lern this lessn
we hav exampl of ~~Ex~~ B abl folo in futsteps of Sav Js Xp
tak Him at His word & we need hav no fear of=PAY DAY

"Keyed To The Past: Pay Day"

Scripture: Psalm 6

There is an old saying that says, "Your chickens come home to roost." Paul stated it in another way in his letter to the Galatians. He said, "Whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8/

King David writing at another time in his life penned the words, Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work." Psalm 62:12

As I said, this was at another time in his life. At the point in his life when he wrote the 6th Psalm, David was going through a time of great anguish. This 6th Psalm is the first of seven penitential Psalms which he wrote.

In the first seven verses of this Psalm we read of his great anguish. This is not confession. It is the soul's wail coming from the tortured soul of David in the night. He is so distressed that he cries all night long.

David's sin with Bathsheba brought on this anguish. He had taken Bathsheba the wife of Uriah one of his thirty valiant men. Uriah had marched with David in the old days and had served him faithfully. To cover up his adultery with Bathsheba, David had Uriah killed in battle so he could marry Uriah's widow and make the baby she was carrying legitimate.

He had tried to bluff this whole situation through, but even if no one else knew except David and Bathsheba, God knew. This Psalm gives evidence that David was being severely punished by God. This punishment took the form of some sort of frightful illness. From what we read in the Psalms David could at first hide it from his servants and friends. Speculation is that he became a leper. But in his anguish, which caused him to wail and cry out at night, the word leaked out and that word spread from the palace to the city and even reached the ears of his enemies. The cry was, "There's something wrong with the king. He wakes up in the night sobbing and screaming."

David calls upon God for His mercy, because he says, "I am weak," verse 2A. Then he tells God, "I am weary with my groaning; all ~~night~~ the night I make my bed to swine; I water my couch with my tears," verse 6.

He is acknowledging to God that he knew he was suffering for his sin and he desires release from his affliction. Somehow David was able to put on a good front during the day. He would get up each day, bathe, get dressed and try to hide the sleeplessness which his face must have showed. Somehow he went about the royal business. But as soon as he possibly could, he must have retired for the night dismissing his servants and flinging himself on his bed, every night to cry and weep because of his illness. He did his best to cover it up, but eventually his secret was known.

(Illustration of Anne Morrow's mother entertaining J.P. Morgan and caution about his nose)
After the girls left the room, Mrs. Morrow breathed a sigh of relief and said to her guest, "And now Mr. Morgan, will you have cream or lemon in your nose."

Scripture tells us, "Your sins will find you out." David's had been discovered and the consequences that he had to bear because of them became known also. It was becoming increasingly clear to David that his enemies knew of his illness, and he was following no one

because this was showing on his face as he states in verse 7, (read this).

David had taken care of the situation with his schemes and had even married Bathsheba to set everything right, but he had forgotten that it is impossible to erase the past.

(Illustration of young boy and his temper; nails in the gatepost, removed, but scars remain)

The scars of Davids' sin still remained.

David sought release from God but as the beginning of this Psalm points out, he was unwilling to go to the root of the problem.

(Illustration of Brother Andrew and his monkey with wire around stomach, and his release)

Once the wire was removed, the monkey was released from his pain. And once David came to the place of repenting of his sin, he found release. We don't read of that in this Psalm, but we do read of a complete about face in the 8th verse, (read this). He reiterates this in the 9th verse by saying, "The Lord hath heard my supplication; the Lord will receive my prayer."

David had received his "Pay Day" for the sins he had committed. But now he was penitent and had turned to the Lord and received the help he sought. Our present age is much like this only multiplied many more times. It is fairly considered fashionable to do your own thing because we are told there are no absolutes. Robert Walsh writing in "Focus on the Family,"

in 1983 wrote this: (Read excerpt - The Image Idolizing 80's).

How can we overcome this type of thinking and teaching? By looking at the role model God set before us in the person of Jesus Christ. He sought the Father in everything. His life was one of complete obedience. We know that we are not perfect as He was and is. But we should know that as we live there are sins we commit and will commit. But we need to bring them to the Lord and trust Him as we are told that He will be faithful and just and will cleanse us and forgive us from all unrighteousness. We can't sweep our sin under the rug. David learned this lesson. We have the example of being able to follow in the footsteps of our Savior Jesus. Take Him at His word and we need have no fear of "Pay Day."

"Boot IV Phase Standard Boot 10 Meg." to bring up the system.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 2, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Mike Brinker and Toni Jo Patsy
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 682 "A Song of Peace"
*Ascription
*Exhortation
*Confession (In Unison) O God, who hast brought us into
this fellowship with one another through thy Son
Jesus Christ: let us be one in thought and mind and
spirit. Help us to strive not to be individuals,
but to be a group of fellow believers. Forgive us in
our weakness of turning from thee. Give us strength
as we need it in our times of turmoil and frustration.
Help us to live in the world you give us, but with
you in mind. Make our wills obedient to thine, for
we ask it all in Jesus' name. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 681 "Let There Be Peace on Earth"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Offering
Offertory
*Doxology - page 382
Meditation Hymn No. 690 "America, the Beautiful"
Scripture: Amos 6:1-8
Sermon: "WAKE UP"

*Invitational Hymn No. 670 "Once to Every Man and Nation"
*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mrs. Genevieve Nohach in memory of Loved Ones.
Mrs. Genevieve Miller will greet our members and guests
at the door this morning.
Serving as Ushers today are Marty Henry, Jeff Snyder,
John Snow and Walter Hollefreund.
Nursery will be provided today
Attendance last Sunday was 71 with 11 visitors.
Van Driver for next Sunday will be Ken Draxinger.
Bob Weisenstein and Dick Dally will be visiting the
hospital this week.
Hospitalized: Fanchon Hindman, Ann Williams, BCH - H.M.E

MEETINGS TO REMEMBER:
July 11 - Finance Committee meeting at 7 P.M.
12 - Council meeting at 7 P.M.
13 - A meeting of all of the men of the church who
attended the Pastor's Conference at Moody.
This will be held at 7 P.M.
Sunday School Teachers will hold their last meeting of the
summer on July 11th at 7 P.M. Please make an effort to
attend and bring your ideas for starting up again in
September.
VBS Bibles For India Project: we have collected \$115 thus far
We are trying to wrap this up within the next couple weeks.
For each dollar contributed, one New Testament will be sent
for a child in India. This is through The World Home Bible
League.

At the close of the service the invitation is extended
to each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counsel.
The altar is open to everyone. The Pastor will assist
you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JULY 3, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

COCKOUT/FUN/FELLOWSHIP/BALLGAME @ JULY 9

YARD/BAKE SALE JULY 16

July 7, preparation, etc.

dedication of children July 17

*HYMN

RESPONSIVE SCRIPTURE

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: AMOS 6:1-8

SERMON: "WAKE UP!" ST. PAUL'S, BUTLER 7/2/89

*HYMN

*BENEDICTION

*POSTLUDE

L RO/pas.

ED FAIRMAN

D1 LOVE

AND THEN JESUS SAID:

IT SHALL BE MORE TOLERABLE FOR CAPERNAUM, FOR CHORAZIN,
FOR JERUSALEM, THAN FOR SAN FRANCISCO, CHICAGO, NEW YORK
AND WASHINGTON D.C.

SCRIP: AMOS 6:1-8; SERMON: "WAKE UP!"

ANYONE TIRED?? REASON: NUKE CLOCK ADJUSTED & MOV AHEAD 1 SECOND

BIN ADJUSTED 15 TIMES SINCE START

TIME IS SHORT & THERE IS NEED 4 A WAKU UP CALL

CUD TITLE WAT AMOS WROTE AS =WAKE UP!

(HUMOR OF THIS TITLE)

(ILUS ROBT LOUIS STEVENSON & WATCH MAN PUNCH HOLES IN DRINKS)

THIS WAT G DID AT CREATIN, BUT PROVID NOT JUS LITE, BUT ENLIGHTENMENT

MT 11:20-24=JS SPK AGIN THEZ CITIES

PARAPHRASE ON VERSE 2#

js no say that, but bliev wud say that 2UA 2DAY

POINT JS MAK: CAP/CHORAZIM RECEIV MOR LT THAN SOD/GOM

YET W/LITE NO REPENT & THIS WAS MESAG OF AMOS

THER SENS COMPLACENCY IN TH/LAND & AMOS WRIT WAT HAPN IF CONTINU

VS 1=ZION/JERU CAP S. KINGDM; SAM CAP N. KINGDM

AMOS GUD JEW & JERU PLAC 2WORSHIP - BUT HAD FEEL BOTH KINGDMS

HE WAS SAY = WAKE UP & WE NEED SAY=WAKE UP AMERICA - SIMILAR SITU

VS 1B=INTRMINGLE/INTRMARRY/COLAB & LK UP 2LDRS OTHER NATINS=HEATHEN

VS 2=CITIES PROUD/PROPERUS/THRIV-NOW IN RUINS

PEO ISR N & S THO PEO OF GOD, CUD DESTROY JUS LIK THEZ CITIES

(ILUS SCOTTISH MINISTER VISIT U2S. & SAY=HOW CAN VISIT MINISTER

SAY TO PEO OF U.S. - U CANNOT SAVE YOURSELF?)

W/ALL OUR TECH, SCIENTIF ADV AMERICA AT CROSRS-WHO WIL WE FOLO??

(ILUS USA 2DAY CARTOONS OF HERC=ROSE, TYSON, STRWBERRY, SIMPSON)

R THEZ TH/GODS OF AMERICA??

AMOS TOLD ISR=WAKE UP! WE NEED TEL AMERICA=WAKE UP!

(WEATHER & WARNINGS FR/GOD?? DROUGHT, FLDS, EARTHQU, TORNADO/HURR??

VS 3=FORGET DAY OF JUDGMENT & ACTUALLY CAUS 2CUM SOONER

CLOSED EYES & PRETEND ALL IS WELL

VS 4=6=ONLY INTERS IN SELF-INDULGENCE-BLIEV ARMY, ARMENTS ALL THAT

NEEDED

IF R NATIN DIVIDED & JUDGMENT OF G WUD CUM UPON THEM

(ILUS DRUNK IN CASKET-IF ALIV, WHY IN THIS: IF DED WHY BATHROOM?)

ISR ALIV PHYS, BUT DED SP & SAME CANB SED FOR AMERICA

VSS 7-8=AMOS PREDIC FUTUR OF ISRAEL

THEY WER PROPERUS, & PROSPERTY LED FR/G

BCUZ THIS THEY WUD OVERRUN & PEO WUD GO INTO EXILE

AMERICA LIK THIS: HAV GOVT & GOVT WIL TAK CARE ALL NEEDS

CH NO LONGR NECESARY, GOD NOT NEEDED BCUZ WE SELF-SUFFICIENT

THINK WAT WUD HAV HPAN IF THOZ FORM OUR NATIN HAD PLAYED IT COOL

(ILUS OF THEZ MEN)

BUT THEY DIDNT & WE OWE THEM DEBT GRATTITUDE

BUT NOW IS TIME FOR US 2 WAKE UP! TO CALL AMERICA TO WAKE UP!

(ILUS LITTLE GIRL & STATUE OF LIBERTY & SOMEONE HELP HOLD LAMP)

YES! ALL US HAV THAT RESPONSIBLTY! WE SOT G'S HELP & GOT IT

OUR FREEDOM CAM FR/HIM & SINC WE HAV ALL THIS LIGHT FR/HIM,

WE SHUD REFLEC THAT LITE - CRY SHUD=WAKE UP AMERICA, WAKE UP!!

Humor of sermon title

(Ilus Robt Louis Stevenson & watch man punch holes in th/darknes

Mt 11:28 20-24

Then Js sed=IT SHALB MOR TOLRBL 4CAPRNAUM & CHORAZIN,OR JERU,
THAN 4 SAN FRAN,CHICAGO,NEW YORK,OR WASHINGTON,D.C.

vs 1=warn bout complacency

vs 1B=peo cohabit,intrmarry,4get ancestors

vs 2=warning

(Ilus Scotch minstr visit & remark:

HOW DUZ VISITING PR SAY 2 TH/PEO OF TH/UNITD STATES, U CANNOT
SAV ~~XXXXXXXX~~ YOURSELF?)

(Ilus drought,& too much water)

vs 3=Is/America parrel corses

vss 4-6=inevitbl was go hpn sum

(Ilus drunk sleep in casket:

IF I'M ALIV WAT AM I DO HERE, & IF I'M DED WHY DO I HAV 2GO/
2TH/BATHRUM?)

vss 7-8=Amos predic futur

(Ilus thoz who mite hav playd cool in 1776)

NATHAN HALE NEVR SAW HIS 22ND BIRTHDAY. HE CUD HAV ~~SEE~~ BLAMD

GEO WASHINGTON & HAV LIVD 2 A RIPE OLD AGE

PAUL REVERE CUD HAV SED: WHY PIK ON ME? IT IS TH/MIDDL OF THE

NOTE. ~~IT~~ I CANNOT RIDE THRU EVRY MIDLESEX VILAG. BSIDES,I AM NOT

TH/ONLY MAN IN BOSTON W/A HORSE

PATRICK HENRY CUD HAV SED: YES,I'M 4 LIBERTY,BUT WE MUSB REAL-

ISTIC. WE R SMAL COMPARD 2TH/BRITISH & SUMONE IS GOING TO GET

HURT

GE WASHINGTON CUD HAV SED: GENTLMEN,U HONOR ME. I AM ~~MISSING~~

JUS GETTING SUM PERSNL MATTRS SETTLD & HAV MUCH 2DO AT MT. VERN

WHY DON'T U TRY GEN. GATES? ALSO U MITE SAY I HAV SERVED MY

TIME.

BEN FRANKLIN CUD HAV SED: I'M OVR SEVNTY-FIV YRS OLD. WAT U

NEED AS A MINSTR 2FRANC IN THEZ STRENUOUS TIMES IS A YNGR MAN.

LET A NU GENRATIN TAK OVR. I WANT TO REST.

Insted, he negotiatd most brilliantly Th/Treaty of Alliance
James Palmer Jr.

(Ilus littl girl & torch of Statu of Liberty)

DON'T U THINK SUMBODY OUGHT 2HELP HER 2HOLD IT UP?

Scripture: Amos 6:1-8

I mus admit I no C th/humr this serm titl until latr pas wk
it jus posib if sum U shud Bgin doz this morn I cud shout,
WAKE UP & it wud merly B reptitin serm titl

So B 4ward

In pt of Creatin we read G sed-Let therB lite,& ther was lite

(I. Robt Lou Stevenson & man punch holes in th/~~xxxx~~ darknes

That precisly wat G did at Creatin,but wen He cut holes in ~~xxxx~~

darknes He no provid jus lite,but all sorts enlitenmen go w/it

In His erthly minstry Js was spk agin cities Caprnaum/Chorazin

& sed=Mt 11:23B

then He sed=~~xxxxxx~~ It shalB mor tolrb1 4 Caprnaum/Chorazin

or Jeru,than 4 San Fran,Chicago,New York,& Wash,D.C.

No,He no actuly say that,but I Bliev He wud say that 2day

th/pt Js is mak in spk agin Caprnaum/Chorazin was they had receiv

mor lite than Sodom/Gomorra

yet,w/that lite,they stil no repent & this mesag Amos tel peo

of Israel

it was mesag cal th/natin & peo bak 2 G

that mesag relvnt then & relvnt now;that mesag Amos shar w/his

peo,need 2B shar w/our America 2day

Ther was a sens of complacency in th/land

Amos warn of wat wud hpn if trend continu wrote=vs 1

Zion was city of Jeru,th/cap of S Kingdm,& Sam was cap of N King

Altho Amos was gud Jew & 4him Jeru was plac 2wors & centr 4

relin,he stil had strng feels 4 S & N,& he say=WAK UP!

He adds=vs 1B

th/peo of Is wer mix w/otr natins rnd them,intrmarry/colab on

all things

They wer Bgin lk 2 thez ldrs othr natins 2neglec of remem ther

histry & ther ancestors

hs th/warn=Vs 2

All thez cities bin destrdy;they wer once proud,prosprus,thriv

but now lay in ruins & Amos tel peo sam thin cud hpn 2them

jus BcuZ they Bliev they wer peo of G,no mean cud escap His

judgmen as many of them Bliwv

(Ilus Scottish minstr visit U.S. & U cannot sav urself)

W/all our tech,all our scientif advances America has cum 2 the

croerds wher mus mak choices who we wil folo

wil itB modrn gods scienc or technolgy?

or wil it B th/GOD of our fathrs?

we R not self-suficnt

I wondr if anyone had thot wethr thez pas 2yrs may welB warn

lessns fr/G?

las yr no hav much rain,exper drought litl no crops mos areas

this yr,endles rain

G prom no wud destrty erth w/watr agin,but didnt say He wudnt giv

us remindr wat did many yrs ago in tim of Noah

Amos cried=WAKE UP! Israel.

we need to cry=WAKE UP AMERICA! WAKE UP B4 ITS 2 LATR!

2/
As 4th pruf our natin & Is wer /R on parrel corses,th/words
Amos stan out=Vs 3

Is. was clos ther ears/eyes 2th/events tak shap rnd them
Th/inevitbl was go 2hapn soon,but they wer 2busy blind selvs
2that fact & Amos pts out by remind them=Vss 4-7
ir ther eas/luxury they only intrst in own self-indulgenc
y cud relax,tak lif easy Bcuz they Bliev ther army & arma-
ments wer mor than enuf 2beat off ther enmys
they wer no giv thot watsoevr ther natin divided;that they
had suffrd defeats in pas & wud hav judgmen rain upon them
fr/G Bcuz ther turn fr/Him & ther relianc on selvs & own
strngth/powr

(Ilus drunk sleep in casket)

Is. was aliv physcly,but wer ded spirituly
th/same canB sed 4 America

Amos predic futur 4 Is. by stating=Vss 7-8

they wer prosperus & ther prosperty led them fr/G

Bcuz this,Amos pt out they wilB ovrrum ~~bx~~ as natin & peo,
& they wud go in2 exil

All ther acomplishmens wud Bcum thing of past

th/handwrit was on th/wal if anyone care 2C

so it also is 4 America if we seek depen upon our prosperty &
achievments 2 th/exclusin of G

Aftr all,who needs outsid help wen he is self-suficent?

We hav gottn away fr/Ch B centr of th/comunty & hav let govt
step in & we expec govt 2do evrth 4us

Th/pendulum has bin swing 2 in othr directin agin,but is it 2lat
think wat wud hav hapn if thoz who fot 2giv us th/natin we hav
wud hav playd it cool & actd w/compacncy exhibit in our natin
2Gay

(Ilus thoz mite play Cool in 1776)

Bu' hez men didnt & we owe them debt gratude

But now it is time 4 America to WAKE UP!

(Ilus little girl Statu Librty & sumbody shud help her holdup)

Th/ansr of corse is YES

all us hav that resppnsbilty

our fredum as natin undr G was givn 2us as direc blesinf fr/G

we sot this help & He gav it 2us

We hav Bcum th/mos enlitr natin th/worl has ever seen

& sinc we hav that lite,G requirs that as natin,as a peo we shud
reflec that lite

if we dont,we face G's judgmen upon us

Th/cry of Amos 2his natin & peo was=WAKE UP!

our cry 2 our natin & peo is=WAKE UP AMERICA, WAKE UP!

"Wake Up!"

Scripture: Amos 6:1-8

I must admit that I didn't see the humor in this sermon title until later this past week. It is just possible that should one of you begin to doze this morning I could shout, "Wake Up," and it would merely be a repetition of the title. So be forewarned. In the account of creation we read that God said, "Let there be light, and there was light." (Illustration of Robert Louis Stevenson and watching lamp lighter)

When Robert Louis Stevenson was 12 year of age, he was looking out into the dark night from his bedroom window watching a man light the street lanterns. A member of the family came into the room and asked him what he was doing. He replied, "I am watching a man cut holes in the darkness."

That is precisely what God did at creation. But when He cut holes in the darkness He provided not just light, but all sorts of enlightenment that go with it. In His earthly ministry Jesus was speaking against ~~the cities of Capernaum and Chorazin and~~ He said, ~~"If the mighty works which have been done in thee, had been done in Sodom it would have remained until this day"~~ Matthew 11:23B.

Then He said, "It shall be more tolerable for Capernaum, for Chorazin, for Jerusalem, than for San Francisco, Chicago, New York, and Washington D.C.,"

No, He didn't actually say that. But I believe He would say that to us today. The point Jesus had been making in His speaking against Capernaum and Chorazin was that they had received more light than Sodom and Gomorrah. Yet, with that light, they still had not repented. This was the message that Amos was telling the people of Israel. It was a message calling the nation and people back to God. That ~~was~~ message was relevant then, and it is relevant now. The message Amos shared with his people needs to be shared with our America today. There was a sense of complacency in the land. Amos warning of what would happen if this trend continued wrote, "Woe to those who are at ease in Zion, and to those who feel secure in the mountain of Samaria," ~~verse 1.~~

Zion was the city of Jerusalem, the capitol of the Southern Kingdom, and Samaria was the capitol of the Northern Kingdom. Although Amos was a good Jew and for him Jerusalem was the place for their worship and religion, he still had strong feelings for both the South and the North. He was saying "Wake Up!"

Amos adds, "The distinguished men of the foremost of nations, to whom the house of Israel comes," verse 1B.

The people of Israel were mixing with the other nations around them intermarrying and collaborating in all things. They were beginning to look up to ~~these~~ the leaders of these nation to the neglect of remembering their history and their ancestors. Thus the warning, "Go over to Calneh and look, and go from there to Hamath the great, then go down to Gath of the Philistines. Are they any better than these kingdoms, or is their territory greater than yours?" verse 2.

All of these cities had been destroyed. They were once proud, prosperous, thriving cities. But now they laid in ruins. Amos was telling his people that the very same thing could happen to them. Just because they were the people of God didn't mean that they could escape the judgement of God as many of them believed.

(Illustration of Scottish minister visiting the United States)

A Scottish minister visited the United States and was taken on a tour by the friend he was visiting. The friend took him to New York, City and showed him the sky scrapers, the latest in modern technology which included a visit to an air-conditioned medical complex; he took him to Washington and the minister saw the buildings and monuments; and then the friend took him to Florida to visit the Kennedy Space Center. After he had seen all of this, the minister remarked, "How does a visiting preacher say to the people of the United States, 'You cannot save yourself'?"

With all of our technology, all of our latest scientific advances, America has come to the crossroads where we must make choices who we will follow. Will it be the gods of modern science or technology? Or will it be the God of our fathers? We are not self-sufficient. I wonder if anyone has thought that the weather of these past two years may well be warning lessons from God. Last year we didn't have much rain and we experienced a serious drought with little or no crops in most areas. This year we have had endless rain. God has promised that He would never destroy the world again with a flood. But He didn't say that He wouldn't give us a reminder of what He did many, many years ago in the time of Noah.

Amos cried, "Wake Up" Israel. We need to cry to our nation, "Wake Up" America.

As further proof that our nation and that of Israel were and are on parallel courses, the words of Amos stand out, "Do you put off the day of calamity, and would you bring near the seat of violence?" verse 3.

Israel was closing their ears and their eyes to the events taking shape around them. The inevitable was going to happen soon, but they were too busy blinding themselves to that fact and Amos points this out to them by reminding them, "Those who recline on beds of ivory and sprawl on their couches, and eat lambs from the flock and calves from the midst of the stall, who improvise ~~xx~~ to the sound of the harp, and like David have composed songs for themselves who drink wine from sacrificial bowls while they anoint themselves with the finest of oils, yet they have not grieved over the ruin of Joseph," verses 4-7.

In their ease and their luxury, they were only interested in their own self-indulgence. They could relax and take life easy because they believed that their army and armaments were more than enough to beat off their enemies. They were giving no thought whatsoever that their nation was divided; that they had suffered defeats in the past and were going to have judgment rain upon them from God because of their turning from Him and their reliance upon themselves and their own strength and power.

(Illustration drunk and sleeping in a casket)

A man who celebrated holidays quite frequently was celebrating the fourth of July. He staggered out of a bar after toasting the Statue of Liberty once too often and he was very visibly drunk. He wandered down the street and since he was rather disoriented, he wandered into a funeral parlor. Thinking an open casket was a bed he laid down and went to sleep. The next morning he awoke and looked carefully at his surroundings and then he asked, "If I'm alive what am I doing in this thing? But if I'm dead, why do I have to go to the bathroom?"

Israel was alive physically, but they were dead spiritually. The same can be said for America.

Amos predicted the future for Israel by stating, "Therefore, they will now go into exile at the head of the exiles, and the sprawlers banqueting will pass away. The Lord God has sworn by Himself, the Lord God has declared: 'I loathe the arrogance of Jacob, and I detest his citadels; therefore, I will deliver up the city and all it contains,'" vss 7-8

They were prosperous and their prosperity had led them from God. Because of this, Amos points out that they will be overrun as a nation and people and they would go into exile.

All of their accomplishments would become a thing of the past. The handwriting was on the

But these men didn't and we owe them a debt of gratitude. But now is the time for America to "Wake Up!"

A man took his granddaughter to New York, City on a visit. They rode the ferry out to see the Statue of Liberty. The little girl was overwhelmed by the sight of the great arm holding up the lamp of liberty. On the return to Manhattan she kept looking at the statue. That night when her grandfather tucked her into her bed, she said, "Grandpap, I keep thinking about the lady with the lamp." He asked her, "What are you thinking about her?" And she answered, "Don't you think somebody ought to help her hold it up?"

The answer of course, is, "Yes." All of us have that responsibility. Our freedom as a nation under God was given to us as a direct blessing from God. We sought His help and He gave it to us. We have become the most enlightened nation the world has ever seen. And since we have all of this light, God requires that as a nation, and as a people we should reflect that light. If we don't, we face God's judgement upon us. The cry of Amos to his nation and people was, "Wake Up!." Our cry to our nation and to our people is the same one. "Wake Up! America, Wake Up!"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 9, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Toni Jo Patsy and Mike Brinker

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 335 "Praise the Lord! Ye Heavens Adore Him"

*Ascription

*Exhortation

*Confession (In Unison) Almighty and most merciful Father; we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we should not have done, and there is no health in us. We confess all of this, knowing there is forgiveness in Thee, which we ask now in the name of our Lord and Savior, Jesus Christ. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 328 "Begin, My Tongue, Some Heavenly Theme"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Meditation Hymn No. 486 "Open My Eyes That I May See"

Scripture: Psalm 7

Sermon: "Eyed To The Past: Festival Song"

*Invitational Hymn No. 345 "Crown Him with Many Crowns"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Ray Gamble in memory of family members.

Mrs. Phyllis Tait will greet our members and guests at the door this morning.

Serving as Ushers today are Alta Kradel, Lois Stokes,

Marilyn Snyder and Dutch Bolam.

Nursery will be provided today

Attendance last Sunday was 97 with 10 visitors.

Van Driver for next Sunday will be Bill Snyder.

Dick Mangel and Paul Riemer will be visiting the hospital this week.

>Hospitalized: William (Ben) Hockenberry, Fanchon Hindman, BMH

>MEETINGS THIS WEEK:

July 11 - Sunday School Teachers 7:00 P.M.

This is the last meeting until September. It is important that ALL of the teachers are there.

July 11 - Finance Committee meeting at 7:00 P.M.

>July 12 - Church Council meeting at 7:00 P.M. - NO AGENDA

July 13 - A meeting of all of the men who attended the recent Pastor's Conference at Moody. Meeting at 7:00 P.M.

On Monday evening July 10, a dinner is being held at the Red Brick Church, (St. John's Reformed), in Chicora for Ralph Partelow. We have supported Ralph as a missionary in Kenya, Africa. The time of the dinner is 6:00 P.M..

WOMEN'S FELLOWSHIP BRIEF MEETING AFTER CHURCH IN LOUNGE.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you desire.

"Keyed To The Past: Festival Song"

Scripture: Psalm 7

It was th/fal of th/yr & th/feast of Tabnacles, or th/Feast of booths was tak plac

Jeru was filld w/peo cum 2celbrat th/festival

Th/ was in progres in th/Templ, & K Dav, now an old man, sits & 1 ans w/rapt intres whil Templ Choir sings undr directin of th/Chief Musician

As listns, his eyes R clod, & ther is smil on his face Bcuz he is reliv th/histry Bhin this Psalm

It wasnt a tim 2B remem w/joy Bcuz th/times wer not joyful but Dav was Dlivr by G & he had bin vindicatd fr/enmys & this was 7th Psalm

If U lk Ps, U wil C mos Bibls have Supscriptin B4 ea Psalm, this introd

Now lk 8th Ps, & Supscriptin=(read)

this is prob end instructins, or Subscriptin of Psalm

mos had Supscriptin & Subscriptin, & sumhow Subscriptins Beom Supscriptin or introductins

This Subscriptins, identfy Ps 7-2B sung at Gittith=Winepres, this fal harv & tim of Feast of Tabs/Booths

it tim of joy w/wh G had blest with, ~~but x x x x x x x x x x x x x x x x~~

Ps may bin wrot wen Dav hideout in winpres & was outlaw

Saul sot his lif & this wen Dav wrot Ps but it 2B sung Festivl

Now lk at Supscriptin= higgat= this means 2wandr

th/implicatin here is that Dav was "at a wandring in his lif"

but Ps also wandr fr/pt 2 pt

Notic also Dav sang this Ps un2 th/Lord & then reasn is givn

Cush=dont kno who is; speculatin is it Saul hiiself, or may bin sumone very clos 2 Saul=an advisor

in any event word means blak; land Ethiopia cald Cush=Blak, & any-on /r/Cush-Ethiopia was blak=Jer 13:23=CAN TH/ETHIOPIAN CHNG HIS SKIN, OR TH/LEOPARD HIS SPOTS?

persn 4thr identfy as=Benjamite=fr/trib of Benj & Saul was this

So Supscriptin read=A Benjamite=fr/trib of Benj & Saul was this

BLAKEHEARTED BENJAMITE

this Ps tel of fals acusatins made agin Dav & as wrot Ps mus hav thot ovr & ovr bout Comm=THOU SHALT NOT BEAR FALS WITNES

but ther they wer-thoz lies & Dav Bgin=O LORD MY GOD

here he direc 2names 4-G

Lord=JEHOVAH-wh/is th/G of th/Covenant

God=Elohim-wh/is th/Creator God

Jehovah th/G of luv, & Elohim th/G of Power

his cry is 4-G 2delivr him if he inocent, but if not=vs 5

but notic, Dav use word=SELAH, wh/sed B4 ltrly means=THER, WAT DO U THINK OF THAT?

it wud hardly B statmen Dav wud mak 2-G if he wer gilty of wat is B sed bout him, so he say=THER, G I HAV TOL U TH/TRUTH AS U WEL KNO IT, BUT TAK MY LIF IF IT ISNT SO, THER WAT DO U THINK OF THAT?

27

His cal 2-G is vs 6A

Heb word 4 angr=has root mean of FOAM AT TH/MOUTH

thus Dav cal on G 2B completly wrathful & strik dwn enmy

Dav knu G wud evently punish wickd & so reques 4-G's angr cum

2) * of his B abl mak positiv statmen bout this as read=vs 11

He says G is angr=FOAM AT MOUTH, w/th wickd all day, evr day

it isnt that G hates th/sinnr, He jus hates th/sin

G's angr w/th/ wickd is not 2exterminat him, it is angr that he wil not cum 2 th/pt of kno G's luv & 4givnes

Dav knu that evently enmys facd wud hav day in wh/they fail & so confidently write=vs 16

this principl of watsoevr man sow, so shal he reap

w/this knowledg Dav cud confidently say=Vs 17

As Templ Choir cam 2this vs, Dav mus hav liftd his voice in the Festival Song

Whil he was liv thru this tim, he trus G 2delivr him

He no kno how wudB dun, he jus Bliev it

Now, he cud lk bak & altho stil cud not undrstan completly how G did it, he knu 4certntly He had

His enmys had bin put dwn, & he was vindicatd

Here was a song Keyed To Th/Past, it was a tru Festival Song & a perf exampl of how G watches ovr His own

(Ilus Ira Sankey & Confed soldier & no shoot him)

We may not B abl 2say so dramticly that we hav bin Bivinly spard

But we can all pt 2times in our livs wen we kno 4certntly that G has bin w/us

R U trust G 2direc Ur lif as U liv ea day?

If U arnt, why not seek His aid 2day?

He invites U thru Xp 2 plac Ur lif in His care

rus that He can & wil tak control of Ur lif, & let Him sho

wat He has 4U of His riches in glory

(Ilus Dav at Feast of Tabs/Booths)

SuprScriptins Psalms 7 & 8

Subscriptins=Gittith - Winepress

SHIGGAION=to wander-Dav wandring outlaw

CUR=Black-Ethiopia - Jer 13:23

CURTH/ETHIOPIAN CHNG HIS SKIN,OR TH/LEPARD SPOTS
BENJAMITE=Saul-sumone trib Benj

Suprscriptin read=A WANDRING PS OF DAV,CONCERNING
TH/WORDS OF A BLAKHARTD BENJAMITE

vs 1a=LORD=Jehovah-G of th/Cov

God=Elohim,G of creatin

Jehovah=G of luv

Elohim=G of Power

vs 5=Dlivr if inocent,but if not

Selah=THER, WAT DO U THINK OF THAT?

vs 6A=Anger-Foam At Mouth

vs 16=confidence enmys wud fail

vs 17=Confidenc in G prevailing

Dav sang along w/Templ Choir

(Ilus Ira Sanky,Confed soEdier & no shoot)

R U trus G dir 4 Ur lifas liv ea day?

Why not seek Him 2day?

invites thru Xp plac Ur lif His care

Trus He can/wil tak control & let Him sho Riches

"Keyed To The Past: Festival Song"

Scripture: Psalm 7

One of the Ten Commandments gives the order, "Thou shalt not bear false witness against thy neighbor." Each year as he grew older, we can think of King David sitting in the Temple in Jerusalem in the fall of the year at the Feast of Tabernacles, or the Feast of Booths as it was also known. As he sits there the Temple Choir is singing under the direction of the Chief Musician. The songs they sang were special songs for the occasion and many of them were written by David. But one song in particular must have caused him to sit back and close his eyes and as he listened the words and the music brought a sense of satisfaction for he was reliving that time and this brought a smile to his face. It wasn't that the time remembered was a time of joy, because it wasn't. But it brought ~~xxx~~ satisfaction because God had brought him through this time of turmoil and God had vindicated him from his enemies.

As we read the Psalms we note that many of them have a superscription over them to indicate the occasion of writing or the special instructions of that Psalm. But many of them also have a subscription which is a note of closing instructions, but unfortunately, in the translating of these Psalms the subscription has been erroneously made into a superscription. This is probably the case in the 7th Psalm. If you look in your Bible, (if it has superscriptions, or introductions at the beginning of each Psalm), you will note at the beginning of the 8th Psalm that it states: "To the chief Musician upon Gittith, a Psalm of David."

This is probably the subscription, or ending instructions by David. It was addressed to the chief Musician indicating that it was to be sung at a special time. The time for it to be sung was "Gittith," which is a Hebrew word for "Winepress." It was in the fall of the year that the grapes were pressed into juice from which wine was made. It was also at this time that the "Feast of booths, or tabernacles was held. This was a joyous celebration for the harvest. But it may also have been that David wrote this Psalm at the time of the wine pressing and it took place at an earlier part of his life. At this point in his young life he was an outlaw. He was in hiding for his life as he sought to elude King Saul.

Look at the superscription at the beginning of the Psalm. It states, "Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite."

The Hebrew word "Shiggaion" means, "to wander." The implication of this is that David was at a "wandering" time of his life. But the Psalm also has a wandering from one point to another. Notice also that it states that "David sang this Psalm unto the Lord," and then the reason is given. That reason was, "Concerning the words of Cush the Benjamite." It identifies the man as Cush. We do not know who Cush was. Speculation is that it was Saul himself. Or it may have been someone who was very close to Saul as an advisor. In any event, the word means, "Black." The land of Ethiopia was called Cush. Thus, anyone from Cush, or Ethiopia was black. This person is further identified as a Benjamite meaning that he was from the tribe of Benjamin. So then the interpretation of this superscription is, "A wandering Psalm of David concerning the words of a blackhearted Benjamite."

Saul was a Benjamite and because of his blackhearted deeds concerning David, it is a very good possibility that he is the one David is naming here.

In this Psalm, David recounts that he is falsely accused by this person he calls Cush. He begins by crying out, "O Lord my God." Here, he directs two names for God. Lord, is Jehovah, which is the God of the Covenant; and God is Elohim, which is the Creator God. Jehovah the God of love, and Elohim the God of power. His cry is for God to deliver him if he is innocent, but if he is not, then let this "enemy persecute my soul, and take it; yea, let him tread ~~ix~~ down my life upon the earth, and lay mine honor in the dust," verse 5. But notice, David adds the word "Selah" which as we said before literally means, "There, what do you think of that." It would hardly be a statement that David would make ~~ix~~ to God if he were guilty of what this person is saying against him. So he is saying, "There God, I have told You the truth as You well know it, but take my life if it isn't so, "There, what do You think of that?"

His call to God then is, "Arise, O Lord, in Thine anger," verse 6A.

The Hebrew word for "anger" has a root meaning of "Foam at the mouth." Thus, David is calling upon God to become completely wrathful and strike down this enemy. David knew that God will ~~xxx~~ eventually punish the wicked and so his request for God's anger comes to the point of his being able to make a positive statement about this as we read in the 11th verse, (read this). He says that God is angry, (foaming at the mouth), with the wicked all day. every day. It isn't God's will that anyone should perish, but that everyone should have everlasting life, as the Apostle John writes in his Gospel. God's anger with the wicked is not anger seeking to exterminate him. It is anger that the wicked will not come to the point of knowing God's complete love and forgiveness.

But David also knew that eventually, the enemies he faced would have their day in which they would fail. He shares that conclusion by stating, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate," verse 16.

This is the principle of whatsoever a man shall sow, that shall he reap. Thus it is with this knowledge David could confidently say, "I will praise the Lord according to His righteousness: and will sing praise to the name of the Lord most high," verse 17.

As the Temple choir came to this verse, David was inspired enough to sing along with them. While he was living through this time he trusted God to deliver him. He didn't know how it would be done, he just believed it. Now, he could look back and although he still could not understand completely how God did it, he knew for a certainty that God had. Here was a real "Festival Song." It was an example of how God watches over His own.

(Illustration of Ira Sankey, Confederate soldier & God stopping him from shooting Sankey)

We may not all be able to say so dramatically that we have been so divinely spared. But we can all point to times in our lives when we know for a certainty that God has certainly been with us. Are you trusting God to direct your life as you live each day? If you aren't, why not seek His aid today? He invites you through Christ to place your life in His care. Trust that He can and will take control of your life and let Him show you what He has for you of His riches in glory.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor July 16, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 21 "Love Divine, All Loves Excelling"

*Ascription

*Exhortation

*Confession (In Unison) Almighty God, who is rich in mercy to all who call to you: hear us as we humbly confess our sin and implore your forgiveness. We have broken your laws by our deeds and words. We confess our disobedience and ingratitude, our pride and selfishness, and all of our failures and shortcomings toward you and our fellow man. Have mercy on us Father, that we may enjoy newness of life. Through Jesus Christ our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 607 "Where He Leads Me"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Meditation Hymn No. 357 "O for a Heart to Praise My God"

Scripture: Psalm 8

Sermon: "Keyed To The Past: The Big Fall"

*Invitational Hymn No. 223 "I Stand Amazed"

*Closing Chimes

*Benediction

*Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by Mr. & Mrs. William Johnston in memory of Harry Peters. Mrs. Shirley Link will greet our members and guests at the door this morning.

Serving as Ushers today will be members of the Youth Group. Nursery will be provided today by Mrs. Ginny Mangel. Attendance last Sunday was 88 with 7 visitors.

Van Driver for next Sunday will be Dick Mangel. Lloyd Link and Rod Rensel will be visiting the hospital this week.

> Hospitalized: Bobby Tedder BMH - OUT

MEETINGS THIS WEEK: MRS. MILLER

Monday night at 7 P.M. the Property Committee will hold a meeting. Please try to be there.

Tuesday night at 7 P.M. the Youth Group will meet.

ANNOUNCEMENTS:

I know we have some more people out there that have birthdays in July. Please let us know so that we can fill in our Birthday Tree. Also please let me know of any in the upcoming months.

Beans, Beans, and more Beans are needed for our fall soup day. If you or someone you know has extra beans in their garden, please let Lois Stokes or Mary Lou Davis know.

We need a couple more helpers for the Blood Drive to be held here on August 24th from 1 to 5:30. We will also be signing up donors on August 6 & 13. Please let Ginny know if you can help or donate. She is the chairperson from our congregation.

Finance Committee meeting on July 31 at 7:00 P.M.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you desire.

Scripture: Psalm 8

(Nursery Rhyme=Humpty Dumpty)

Suml wrot piec graffitti on wal=Humpty Dumpty was pushd

Regardless wthr Humpty Dumpty fel or was pushd, fac remain had a

"Big Fal"

"Big Fal" in histry of Is. wat ocasin writ of Ps 8.

as sed B4, Psalms had superscriptins & subscriptins & wat appear as

supscriptin 4 Ps 8, is actuly subscriptin of Ps 7, as pt out lasw

& wat appear as supscriptin 4 Ps 9 actuly subscriptin Ps 8

Lk this in Bible=Heb expresin wh/mean=Death of champion=(MUTHLABEN

Dav as yng boy thrus in2 situ wh/hav impac 4res of lif

he cum 2army Is. agin Phils 2visit bros & 1st saw giant of man

of Phils appear brow hil oposit Isites & taunt them

th/Philis wer amused & laffd at aparent cowardic of Isites

it evident Isites wer intimidatd

Dav ask how lng go on=he tol 40 days

"Whers king?"he thot,"Why Saul no fite him? He almos as big?"

"Why Jonathon no fite him? Why duznt my bros Shammah/Eliab fite?"

Seeing no l asept chaleng presen by this giant,Dav decid fite

Evrl thot Goliath 2big 2fite=Dav thot 2big 2mis

Saul cautin Dav=U R only a youth=but Dav thot wud succeed

but not in own strength,but strngth of G

Wen Dav aproach Gol read=1 Sam 17:34B

Dav tol him=1 Sam 17:45

(Ilus Zig Ziglar,8yr son & story Dav/Gol & how Gol bravr)

Lk fr/stanpt cud say Gol truly brav, but actuly foolhardy

4anyl 2stan on own merits,own strength is 2court disatr

G tels us in Word=Apart fr/Me ye can do nuthin

I kno we C many unBlievrs seemingly succeed in lif,but R they????

it wen we thnik hav it made,hed 4biges fal our livs

Is P wrot 1 Cor 10:12=WHER4 LET HIM THAT THINKETH HE STANDETH

AK HEED LEST HE FAL

(Ilus preachr proud & fall=IF WENT UP LIK U CAM BAK U WUD HAV CUN

BAK AS U WENT UP)

We R vulnrbl wen think hav it all 2gethr

Gol Bliev nol as big/powrful as him,but he no count on G w/Dav

So it is Dav wrot this Ps on MUTHLABEN or litrly=TH/DETH OF

TH/MAN WHO WENT BETWEEN TH/CAMPS"

Dav knu G had Dlivr both Is. & self fr/enmy & wrot=Vs 1

Dav sang,O Jehovah,our Jehovah=that is G of Cov;G of luv

but wen sed G's name excelent in all erth,certnly seem lik an

exageratin & it is

Evn 2day can no truthfully say G's nam excelnt in all erth

Bcu ther sevril bil pec no fear/rever/luv name of God

ther t'oz curs Him wen hear mentin of name

but Dav no say evrl Bliev in Him,he merly say many who own that

name? 2 thoz who do it is excelent

that Name is abuv all names & we kno it as Js Xp,th/complet rev

of G's luv

Dav acknowleg G 4thr by writ of him=vs 2

Suml has cynicly sed=G IS ON TH/SID OF TH/BIG BATALIONS

wat he didnt kno is G duznt need armys,all G needs is a Baby

(Ilus Phar dottr & baby Moses=that tear G usd 2writ dwnfal kingd

G usd Baby in Beth 2brk in2 histry of mank & free fr/slavry,sin

& lng B4 that even Dav inspird writ G duznt use strength,mite,or

pc)all he needs is sunth simpl lik baby

Vss 3-5A=As shep Dav saw hvns at nite & Observ G's creatin;saw

vastnes of it & cp that 2creatin of man & Dav ques this

aftr mind bog stars/moons/etc Dav ask=WAT IS MAN

Heb word is ENOSH & simpl mean mortl man,man mos simpl form

in nex phras nothr word 4man is usd=ADAMAH & it mean man creatd

fr/dust=Adamah means dust

wen say=Th/son of man=say=Son of Adam,son of dust

term=S of man usd bout 100 times OT,but duznt hav articl=THE in

Hebrew sinc ther no articl in Hebrew

it simply=Son of man,etc vs 4B

S of man here simply descnd of Adam,mortl man fr/dust

In NT phras chng & Bcums=TH/SON OF MAN,w/articl & refr Js Xp

& Js Xp is 2nd Adam tak plac of 1st Adam who 4feit rt inherit

thru Big Fal,but Js Xp restor inherit 2thoz Bcum His followers

Dav then lk mystry wat G giv man 2dc=vss 5B-8

(Ilus Elizabeth of England,in army,then queen)

Whil we liv this mortl lif we R A LITTL LOWR THAN THE ANGELS

but lday that wil end & Bcu we R heirs of G,& jnt heirs w/Xp

we shalB exaltd abuv th/higes archangels of glory

G had givn man dominion ovr all He had made

as histry has unfold that dominion has chngd fr/tame domestcat

animals 2 harnes forces of natur 2day

Dav cums 2conclusin=Vs 9

Dav ends Ps as Bgun it

To all His creatin,wh/made w/fingrs,not arm,hand=fingrs

His God has givn ua His Grace=that gift etrl lif thru Js Xp

It all Bgins & ends w/God

In Gen opning vs we read=IN THE BEGINNING GOD CREATED THE HEA-

VENS AND THE EARTH

HIS WORD ENDS WITH THE WORDS=Rev 22:13

It all starts w/G & ends w/G-(Read verse 9 of Psalm 8

(Ilus Humpty/Dumpty & grafiti=Hump/Dumpy was pushd
BIG FAL wat ocasin writ Ps 8

MOOTH LAY BANE

expl Suprscrips/subscrips & supr of Ps 9
(bakgr Dav & Gol)

1 Sam 17:34B, 45

(I's Zig Ziglar 8yr son Dav/Gol & who braves)
GO GRIVES BCUZ OUT THER BY SELF, & DAV HAD G W/HIM
G sez=APART FR/ME YE CAN DO NUTHING
1 Cor 10:12WHERE⁴LET HIM THAT THINKTH HE STANDETH
TAK HEED LEST HE FAL

(Ilus proud prechr & IF U HAD GON UP LIK U JUS CAM
DWN U WUD HAV CUM DWN LIK U WENTUP
Boy 9 TABLES & 716ER OR 7'S
MUTHLABEN=TH/DETH OF TH/MAN WHO WENT BTWEEN CAMPS

vs 1=Jehovah

vs 2=G IS ON TH/SID OF TH/BIG BATALIONS=cynic
(Ilus Moses & tear G usd writ dwnfal kingdm)

vss 3-5A=Man=ENOSH - mortl man

Son of Man=Adamah - Dust

no articl Heb OT, but NT=Js Xp

Vss 5B-8-

(Ilus Queen Eliz, army then queen)

vs 9-bak 2 wher start

Gen 1:1

Rev. 22:13

Grace of G who luv us & giv etrnal lif thru Js Xp

Big
"Keyed To The Past: The Great Fall"

Scripture: Psalm 8

We all know the nursery rhyme, "Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall, all the king's horses and all the king's men couldn't put Humpty Dumpty together again." Someone wrote a piece of graffiti about this and the writing appeared: Humpty Dumpty was pushed." But regardless of whether Humpty Dumpty fell or was pushed, the fact remained that he had a great fall.

~~This~~ A great fall in the history of Israel was what occasioned the writing of the 8th Psalm. As we said before, the Psalms had superscriptions and subscriptions. What ~~actually~~ appears as a superscription for the 8th Psalm is actually the subscriptions of the 7th Psalm. We pointed this out last week. And what appears as the superscription for the 9th Psalm is actually the subscription of the 8th Psalm. If you will look at this in your Bibles you will note that it says, "To the chief Musician upon Muthlabben, a Psalm of David." What this means is that the chief Musician is to have this Psalm, and the occasion of the writing is identified as "Muthlabben." This is a Hebrew expression which means, "The death of the champion."

David as a young boy was thrust into a situation that had an impact upon the rest of his life. He had come to where the army of Israel was assembled against the Philistines to visit his brothers. The first thing he saw was that a giant of a man of the Philistines appeared on the brow of the hill opposite the army of Israel and taunted the Israelites. The Philistine army behind this giant laughed loudly at the apparent cowardice of the Israel army. And the soldiers of the army of Israel were visibly intimidated. David asked how long this had been going on and he was told it had been 40 days. "Where's the king?" he thought. "Why doesn't Saul fight him? He's almost as big as he is!" Or, "why doesn't Jonathan fight him?" Or, why doesn't my brothers Eliab, or Shammah fight him?" Seeing that no one would accept the dare presented by this giant, David decided to fight the giant himself. Everyone thought Goliath was too big to fight. David thought he was too big to miss. Saul cautioned David and said, "You are only a youth." But David knew that he would succeed. Not in his own ~~strength~~ strength, but in the strength of God. When David approached Goliath we read in 1 Samuel 17:43B, (read this). David told him, (read verse 45).

(Illustration of Zig Ziglar & Bible story of David & Goliath to 8yr-old son)

Zig Ziglar, the Christian writer was telling the Bible story of David and Goliath to his eight-year-old son, Tom.

As he finished the story he said to Tom, "Son, David was really a brave boy to challenge Goliath wasn't he? He was a lad of seventeen and hadn't even started to shave, while Goliath was a man of war over nine feet tall and weighing over four hundred pounds. Tom looked up and said, "Yes Dad, David was brave all right. But Goliath was really the brave one." Somewhat startled he asked Tom how he figured that Goliath was the brave one. He said, "Dad, you've got to understand that Goliath was out there all by himself; David had God with him."

Looking at it from that standpoint, we could say that Goliath was truly brave. But actually he was foolhardy. For anyone to try to stand on his own merits, or in his own strength is to court disaster. God tells us in His Word, "apart from Me ye can do nothing." Oh, I know that we see many unbelievers who seemingly are succeeding in life. But are they? It is

when we think we have it made that we are heading for the biggest fall of our lives. The Apostle Paul writing about this to the church in Corinth said, in 1 Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

We are vulnerable when we think we have it all together. Goliath believed that there was no one as big as him, or as powerful. But he didn't count on God being with David. So it is that David wrote this Psalm "On Muthlabben" or literally, "the death of the man who went forth between the camps." David knew that God had delivered both Israel and himself from this enemy and so he could confidently write, "O lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens," verse 1.

David sang, "O Jehovah, our Jehovah." That is, God of the covenant, God of love." But when he said that God's name was excellent in all of the earth that certainly seems like an exaggeration. And it is! Even today we cannot truthfully say that God's name is excellent in all of the earth. There are several billion people who do not fear, revere, or love the name of God. There are those who curse Him when they even hear the mention of the name God.

But David was not saying that everyone believed in Him. He was merely saying that there were many who owned that name and to those who do it is excellent. That name is a name above all names and we know it as Jesus Christ, the complete revelation of God's love.

David acknowledges God further by writing of Him, "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger," verse 2.

Someone has ~~said~~ cynically said, "God is on the side of the big battalions." What he didn't know is that God doesn't need armies. All that God needs is a baby. Pharaoh, the king of Egypt had decreed that the people of Israel who were his slaves were too numerous and needed to be exterminated. This was to be done by killing all the babies. But a baby was born into a Hebrew home and was placed in a small boat in the weeds by the river's edge. Pharaoh's daughter came down to bathe and found the baby and as she looked at this handsome little boy, he began to cry. A tear ran down his cheek and that tear broke the Princess's heart, and she went completely against her father's decree and raised him to manhood. That tear, God used to write the downfall of that mighty kingdom.

God used a babe in Bethlehem to break into the history of mankind and to free it from the slavery of sin and death. And long before that event, David was inspired to write that God didn't use strength, or might, or power. He used something as simple as a baby.

David wrote, "When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? And the son of man, that Thou visitest him? For Thou hast made man a little lower than the angels," verses 3 to 5A.

As a shepherd, David saw the heavens at night and observed God's creation. He saw the vastness of it and compared that creation to the creation of man. And David questions God's creation of man. After the mind-boggling creation of the universe, stars, moon, sun, etc, David asks, "What is man?" The word used here for man in Hebrew is "Enosh." This word simply means "mortal man, man in his most simple form." But then another word is used for man in the next phrase of David's. In Hebrew there are four words ~~xxx~~ used for man. This next word for man is "Adamah." It is simply man created from the dust and so when David asks, "The son of man," he is simply saying, "Son of Adam, son of the dust."

The term, "Son of man" is used about 100 times in the Old Testament. But it does not have the article "the" in it since there is no article in the Hebrew. It is simply "son of man." So it would read, "What is man that Thou art mindful of him? And son of man, that Thou visitest him?"

"Son of man" here is simply a descendent of Adam; mortal man from the dust. In the New Testament that phrase changes and it becomes "The son of man," with the article and it refers to Jesus Christ, the second Adam taking the place of the first Adam who forfeited the right to his inheritance through the fall. But Jesus Christ restores that inheritance to those who become His followers.

Then David looks at the mystery of what God has given man to do, "And hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." verses 5B-8.

(Illustration of Queen Elizabeth of England, in army, then Queen)

At the outbreak of World War II, Queen Elizabeth of England was just a teenager. She wanted to join the armed forces and serve her country like everyone else. She asked her father who was King George VI to permit her to do so. When she was old enough he gave his consent and she joined the army as a Private. There was one non-commissioned officer who took particular delight in bossing and bullying her. It was Private Windsor do this, and Private Windsor do that." And all she could do was to say, "Yes, sergeant, yes, sergeant." She was made a little lower than the non-commissioned officers in order to serve her country. A short time after the war on February 6, 1952 she received word that her father was dead. Now her title became, "Her royal majesty, Queen Elizabeth II." No longer could anybody say, "Private Windsor do this or that," for now everyone had to follow her orders.

While we live this mortal life we are "a little lower than the angels." But one day that will end and because we are heirs of God, joint heirs with Jesus Christ, we shall be exalted above the highest archangels of glory. God had given man dominion over all that He has made.

As history has unfolded and man has lived longer on this planet, that dominion has changed from just domesticating animals and using them as necessary to man harnessing the forces of nature today. And David comes to the conclusion, "O Lord, our Lord, how excellent is Thy name in all the earth," Verse 9.

David ends this Psalm as he began it. In all of His creation, which He made with His fingers not His arm, with His fingers, this God loves us and has given us His grace; that gift of eternal life through Jesus Christ. It all begins and ends with God. In Genesis we read,

"In the beginning God created the heaven and the earth." His Word ends with the words, "I am Alpha and Omega, the beginning and the end, the first and the last," Rev. 22:13.

It all starts with God and ends with God. "O Lord our Lord, how excellent is Thy name in all the earth."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 30, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Opening Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, we come knowing that we have fallen and failed in so many ways. Sometimes we have tried to hide from you, from one another, and even from ourselves. There have been times when we have drawn back from the right because it was a difficult crucifying experience. Father we seek strength to overcome our weakness, our sin, and our doubt of your help. Forgive us, and make us whole, for we pray in Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 79 "Trusting Jesus"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Prayer

Offering

Offertory

*Doxology - page 382

Meditation Hymn No. 585 "Only Believe"

Scripture: Psalm 11

Sermon: "Keyed To The Past: To Flee Or Not To Flee"

*Invitational Hymn No. 588 "In The Garden"

*Closing Chimes

*Benediction

*Postlude

The beautiful flowers on the altar have been placed by Mr. & Mrs. Frank Crawford in memory of Loved Ones.

Mr. & Mrs. Ken Draxinger will greet our members and guests at the door this morning.

Ushering today will be Dutch Bolam, Deb Melton, Genny Nohach and Phyllis Tait.

Nursery will be provided today by Mrs. Helen Riemer. Attendance last Sunday was 51 with 6 visitors.

Van Driver for next Sunday will be Joe Youngblood.

Helen Riemer and Shirley Thompson will be visiting the hospital this week.

>Hospitalized: Harold Peters and Bonnie Vensel in BMH.

MEETINGS THIS WEEK:

Monday - Finance Committee at 7:00 P.M.

Wednesday - 7 P.M. Property Committee meeting

Thursday - Special Council meeting at 7 P.M. We need everyone there!

VEGIES are needed to help make our fall Soup Day. If you or someone you know has some, please call Lois Stokes or Mary Lou Davis.

Our annual Blood Drive to be held on August 24th will need some donors. On the next two Sundays we will be signing up donors. Please stop and be sure you help by giving "the gift of life." Time of the drive is 1:00 to 5:30 P.M. So if you get off work at 5, we hope you will sign up, and come in.

>MISSION WEEKEND is set for Sept. 22,23,24th. This is being sponsored by the Benevolence Committee and is backed by Council. However, we need your help and support. If you read your Newsletter it tells you what all is going on. If you can help at all, please see Mary Jane Weisenstein, the chairman for the weekend.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you desire.

Scripture: Psalm 11
 (Illustration of Al-buquerque getting its name)
 (Ilus of Dav say=2 Flee Or Not 2 Flee, & Wm Shak paraphrase)
 But seriously, Dav was fac decis wh/only he cud mak
 in erly lif of Dav ther wer 3 periods he liv thru
 1st=country; he simply country boy erly lif simpl uncompl & thez
 r 4mativ yrs
 2nd=court=Dav ushrd in2 periud by slay Gol; K Saul tuk note this
 country boy & made him part his court
 in cort periud Dav nevr knu whthr wud surviv nothr day
 his pop caus intens jelusy in Saul & sot 2kil him
 3rd=Cave=Here Dav lern valubl lessns survivr & thez taut him 2B
 ldr of men he latr Bcam
 it dur Court periud Dav pen 11th Psalm
 this dangrus tim his lif & this apropr Ps 4anyone face crisis
 of any kind
 it wen we face crises we tempt 2run way & hide
 vs 1=Dav fac 2 choices; he jus slay Gol & he pop yng man
 peo Bgin sing praises & especil womn of Is. & Dav cud hav org
 revolt agin thron, but he didnt
 then ther thoz advs flee lik bird but Dav say=Vs 1=he didnt
 it trust, but 2hav yrust we mus hav faith=hand in hndnd
 (Ilus 75 yr old famr & plane ride)
 this much lik mos peo trus G-they hav faith up2 pt, but no furthr
 (Ilus boy fly kite & feel tug on string)
 thoz who exper G in ther livs kno this fr/tug on livs evr once whi
 but that can cum only 2one who wil 2reach out in faith/trus
 jus as Dav latr pen lines Ps 139=canot flee fr/ G's presnc, so no
 now he determ cud not flee this pt his lif
 he knu wisdm of stan firm & fac probs regardles wat wer
 In lk pres sptu Dav tak inventry of wat hapn & says=Vs 2
 Dav "nu Rhin bak ther thoz conspir w/king agin him
 They lrn Saul=U Betthr watch out 4this redhaird, handsum shp boy
 He steal harts of peo & wont B lng wil hav Ur thron"
 thez thing dun Rhin his bak & words=Privily means=In th/Dark
 it in th/Dark thez arrow B shot at Dav & he ask quest=Vs 3
 & he ansrs own quest by stat=Vs 4A
 (Ilus minstr son kil & preach on Text Vs 3)
 His courag preach on text evidenc enuf of wat th/ritus mus do wen
 ndatins R destroyd
 ther alway w/in ea us desir 2get away fr/all & run-Flee
 but mus alway cum bak 2Basic thot=G is in His holy templ
 ther is our strngth 4evr circum of lif, but notic Dav add=4B
 Dav describ G as examin thin s very carefully
 wen we want lk sumth very closly=we squint, narrow our eyes &
 thus limit wat we lk at & this wat Dav says G duz w/mank
 He isnt ded, He very much aliv & G narro His visin 2C very closly
 wat th/ritus & th/wickd R do
 Dav knu fr/ pas histry of Is. G ult steppd in2 ther histry
 so he writes=Vs 6

fire/brim
 Dav knu ult G wud punish thoz seem get away w/evil deeds & ways
 So Dav sho his trus in G justify Bcuz G pruvd Self many othr
 times in simlar circum
 Thus Dav conclud song w/conf of faith & say=Vs 7
 P pt out G ritus & luv ritusnes & thoz seek 2B ritus R noticd
 th/Lord
 He Sees, He knows, & He can mak distinctin tween thoz liv 4Him
 & thoz who R wickd
 2Dav it simpl thing 2seek 2liv 4 th/Lord
 it didnt involv cheklis of do's & don'ts, it simply 2liv ea day
 2pleas Him
 2many pec eronusly Bliev ordr 2pleas G, mus B sucesful
 G nevr calld us 2B sucesful, He calld us 2B faithful
 that duznt mean we no try 2succe 4 Him, but it means it not our
 numbr one priorty
 He simpl ask we seek Him & His wil ia evrth of lif
 that means we seek His wil in mos simpl/basic things of lif
 lik tel th/truth
 (Ilus Kim Duk Soo & no tel ly)
 We may nevr fac simlar circum, but quit oft our faith test othr
 ways
 How do we stakup? How do we handl low pts of lif?
 is it a quest of=To Fell Or Not To Flee?
 once agin need lk closly this Ps & can C 12th Ps apcar 2hav
 suprscripstin ovr it
 but actul, that subscrip of Ps 11
 Sheminith means=The Eighth
 1 Chron 15:20-21
 Singrs at Dav directin choz by chief Levites
 Alamoth=yng women & sing high notes
 Shr yith=Low notes & sung by yng men
 Expt=Th/Eighth circum 8th day & gud cov peo 2serv G
 tuk especil skil handl low notes
 most anyone can handl highr notes
 But how R th/low notes of lif handl by thoz who R folowrs of JS
 Xp?
 it how we handl adversty determ how deep our trus in L is
 Can we handl th/low notes Bcuz we in rt relaship w/Js Xp
 Can we say lik Dav=IN TH/L PUT I MY TRUST & stik it out regardl
 wat lif may bring our way?
 We can, only, if th/Lord is truly our Sav

Ilus AL-BUQUERQUE

DAV & =" FLEE OR NOT 2FLEE-WM SHAKES PARAPHRAS

3 corts - COUNTRY:COURT:CAVES

Vs 1

(Ilus farmr plan ride &=NEVR DID PUT FUL WGT DWN

(II BOY,KITE,& FEEL TUG)

vs 2=Dav tak inventory

privily=IN TH/DARK

Vs 3=Quest

(Ilus Minstr,son killd,vs as text)

Vs 4=Ansr - expl G's EYES

Vss 5-6=G ult step in

vs 7=Conf of Faith

(Ilus Kim Duk Soo & no lie)

Supscrip/Subscrip Ps 12

Sheminith=TH/EIGHTH

1 Chr 15:20-21

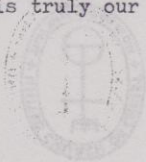
ALAMOTH=YNG WOMN-HI NOTES

SHEMINITH=YNG MEN & LO NOTES

Eighth=Covenant men,specil talent

Can we say=Vs 1

We can,only if th/Lord is truly our Savior



"Keyed To The Past: To Flee O Not To Flee"

Scripture: Psalm 11

There are many instances where ~~we~~ a certain thing has been believed for many, many years, and there comes a time when we need to set history straight. One example is the naming of towns and cities in our nation.

(Illustration of how Albuquerque got its name)

Many, many years ago, King David of Israel was wrestling with a decision that had to be made. The proper choice would determine his future if there was to be one for him.

As he pondered this momentous decision he paced back and forth, and back and forth, and was heard muttering to himself, "To Flee Or Not To Flee, that is the question."

Several thousand years later, a playwright by the name of William Shakespeare wrote a play in which he copied those lines, but changed them to, "To be or not to be, that is the question."

But seriously, David was facing a decision which only he could make. In the ^{early} life of David there were three periods which he lived through. The first period was that of the country. He was simply a country boy, a shepherd boy whose early life was simple and uncomplicated. These were the formative years. Then there was the court period. David was suhered into this period of his life with his slaying of Goliath. King Saul took note of this courageous young country boy and made him a part of his court. In the court period, David never knew whether he was going to survive another day. His popularity caused an intense jelecousy to develop in Saul and set him off in moods of hatred and depression. The third period of David's life was living in the caves. It was here that David learned the valuable lessons of survival in the caves, ~~which taught him~~ These lessons taught him how to be the leader of men which he became.

It was during the period of the court that David penned the lines of the 11th Psalm. This was a very dangerous time of his life. This is an appropriate Psalm for anyone who is facing a crisis of any kind. It is when we face crises that we are tempted to simply run away and hide.

David begins by making a matter-of-fact statement, "In the Lord put I my trust: how say ye to my soul, 'Flee as a bird to your mountain?'" verse 1.

David was faced with two choices at this point in his life. He had just slain Goliath and for this he was a very popular young man. People were beginning to sing his praises, especially the women of Israel. David could have very easily organized a revolt against the throne, but he didn't. Then there were those who must have advised him to flee to the mountains like a bird. But he didn't do that either. Instead, David stated, "I n the Lord put I my trust." But in order to have trust, one must have faith. They simply go hand in hand.

(Illustration of 75 year-old W. Va. farmer and first plane ride)

To celebrate the 75th birthday of a W. Virginia farmer a neighbor who was an airplane pilot offered to take him for a plane ride over the town where he had spent all of his life. The farmer accepted the ride. Back on the ground, after circling the town for twenty minutes, his firend asked, "Were you scared?" "No-o-o," was the hesitant reply. "But I never did put my full weight down."

This is very much like most people trust God. They have faith up to a point, but no further.

(Illustration of little boy flying a kite and knowing it is there because of a little tug on the string every once in a while.)

Those who have experienced God in their lives know of it from "the tug on their lives" every once in a while. But that can only come to one who is willing to reach out in faith and trust

Just as David at a later time penned the lines in the 139th Psalm about being unable to flee from God's presence, so now he determined that he could not flee at this point in his life. He knew the wisdom of standing firm and facing his problems regardless of what they were.

In looking at the present situation David takes inventory of what is happening. He says, "For lo, the wicked bend their bow, they make ready upon the string, that they may privily shoot at the upright in heart," verse 2.

David knew that behind his back there were those who were conspiring with the king against him. They were warning Saul, "You better watch out for this young red-haired, handsome shepherd boy. He is stealing the hearts of the people and it won't be too long and he will have your throne." These things were being said behind David's back. That is what the word "privily" means. Basically it implies, "in the dark." ~~It~~ It is "in the dark" that these arrows are being shot at David and so he asks the question, "If the foundations be destroyed, what can the righteous do?" verse 3.

But he answers his own question by stating facts which are known. He writes, "The Lord is in His holy temple, the Lord's throne is in heaven," verse 4A.

I read of a minister who was going to preach on the text of verse 3 of this Psalm. Before Sunday of that week he received word that his son was killed in action in one of the battles of World War II. And so he began his sermon by asking the question, "If the foundations be destroyed, what can the righteous do?" And his answer throughout that sermon was, "The righteous will keep on being righteous. His courage in preaching on this text was evidence enough of what the righteous must do when the foundations are destroyed. There is always within each of us the ~~desire~~ desire to get away from it all; to run; to flee. But we must always come back to the basic fact that "God is in His holy temple." There is our strength for every circumstance of life. But notice how David adds to it. He says, "His eyes behold His eyelids try, the children of men," Verse 4B.

The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth," verse 5.

David is describing God as examining the things of life very carefully. When we want to look at something very closely, often times we will squint, narrowing our eyelids and thus limiting what we are looking at so we can examine it closely. This is what David is saying God does with mankind. He isn't dead, He is very much alive and God is narrowing His vision to see very closely and carefully what the righteous and the wicked are doing.

David knew from the past history of Israel that God ultimately stepped into their history in various ways. So he writes, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup," verse 6.

David knew of the destruction of Sodom and Gomorrah because of their gross wickedness, where God used fire and brimstone to do away with them. David knew that God would ultimately punish those who were seemingly getting away with their evil ways and evil deeds. So David is showing that his trust in God is justified because God has proved Himself many other times in similar circumstances.

Thus, David concludes this song with a confession of faith by stating, "For the righteous Lord loveth righteousness; His countenance doth behold the upright," verse 7.

David is pointing out that God is righteous and He loves righteousness. Those who are seeking to be righteous are noticed by the Lord. He sees, He knows and He knows the distinction between those who are living for Him, and those who are wicked.

To David it was a simple thing to seek to live for the Lord. It didn't involve a checklist of do's and don'ts. It was simply to live each day seeking to please Him. Too many people erroneously believe that they must show success in this life in order to know God fully. But God never called us to be successful. His call is to obedience. That doesn't mean we do not seek to succeed for Him. But it means that is not our number one priority. He simply asks that we seek Him and His will in every thing of life. That means we seek His will in the most simple and basic things of daily living, like telling the truth.

(Illustration of Kim Duk Soo telling the truth at risk of his life)

We may never face similar circumstances, but quite often our faith is tested in other ways. How do we stack up? How do we handle the low points of life? Is it a question always of, "To Flee Or Not To Flee?"

Once again we need to look closely at this Psalm and we can see that the 12th Psalm appears to have a superscription, but actually that is the subscription of this 11th Psalm. It states "To the chief musician upon Sheminith." Sheminith is a Hebrew word which means, "The eighth." The significance of this is found in 1 Chronicles chapter 15, and verses 20 and 21.

Here under David's direction the singers were appointed by the chief Levites. Here was read some were to sing "on Alamoth," and some on "Sheminith." ~~xxxxxx~~ The Alamoth were the young women who sang the high notes. Those "On Sheminith" were the young men and they sang the low notes. But what class of ~~xx~~ young men were they? They were true Israelites. The term "The eighth" referred to those who had been circumcized on the 8th day as required by the Mosaic Law. These young men were looked upon as the true covenant people of God and they were called upon to sing the low notes which required a special skill. The other notes for the most part are easy to sing. But how are the low notes of life handled by those who are followers of Jesus Christ? Can we handle the low notes of life because we are in a right relationship with Jesus Christ? It is how we handle adversity that determines how deep our trust is in the Lord. Can we say like David, "In the Lord put I my trust," and stick it out regardless what life may bring our way? We can, only, if the Lord is truly our Savior.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor August 6, 1989
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Opening Hymn No. 377 "Joyful, Joyful, We Adore Thee"
*Ascription
*Exhortation
*Confession (In Unison) O Lord, Our Father, we come to you
as people that are a part of the community of believers.
We seek your guidance for we know that the Church
cannot exist without it. Forgive each member of your
Church for their individual and corporate sins. Keep
us true to the commitment of upbuilding the Church
throughout the world. Keep us from the divisions that
separate us from others. And always keep us steady
fast in your love, in Jesus name we pray. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 268 "Jesus, Thy Blood and Righteousness"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Giving of our Tithes and Offerings
Offertory
*Doxology - page 382
Meditation Hymn No. 486 "Open My Eyes That I May See"
Scripture: Psalm 12
Sermon: "Keyed To The Past: Deception"
*Invitational Hymn No. 2 "How Great Thou Art"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Gottlob Kradel in memory of their Sisters.
Dan Mangel will greet our members and guests at the door
this morning.

Ushering today will be Marty Henry, Jeff Snyder, John
Snow and Walter Hollefreund.

Nursery will be provided today by Mrs. Dutch Bolam.
Attendance last Sunday was 82 with 9 visitors.

Van Driver for next Sunday will be Dick Dally.

Bonnie Gannon and Marge Smiley will be visiting the
hospital this week.

> Hospitalized: Alvin Shakely and Bob Tedder in BMH.
Ben Hockenberry and Frank Crawford in VA.

Beginning next Sunday we will be sharing our worship
service with some guest Ministers and Laymen. Our
Pastor will be leaving for vacation. Those scheduled
to be with us are:

> August 13 - Rev. Walter Trogler

August 20 - Rev. Wayne Yarnell

August 27 - Boyd Smith

September 3 - Bob Weisenstein

We hope you will come out to church in support of those
we are having with us. If during this time you have a
need or an emergency arises, please call Ginny at the
office or at home.

Vegetables for our Soup Day are still needed. We have all
the beans we need, but now we are asking for corn. If
you or someone you know will have corn, please call
Lois Stokes or Mary Lou Davis.

> Beginning today we will begin signing up donors for the
August 24th Blood Drive. Please take a minute to see
Ginny and sign up now. We do need your support for
this. Let's not let the church down.

> MISSION WEEKEND September 22-24th still needs some
helpers. If you would like to donate some time and
maybe even your home, please see Mary Jane Weisenstein.
This success depends on all of us, not just a few!

At the close of the service the invitation is extended
to each worshipper to respond to God's leading for
your life. This invitation gives the opportunity to
accept Christ, to pray, to meditate, or to seek
counseling. The altar is open to everyone. The Pastor
will assist you if you desire.

HOUSING FRI SAT SUN

1-MEAL SAT NITE

WORKERS ON VARIOUS CHMS - CA-1/SEE MARY JANE

Mt. 21:28-30-parable & explain
 vss 1 & 2=lik Elijah
 Bakward lk at Ch 30/40 yr ago & present situatin
 (Ilus blind man substitute & not blind)
 V
 ...ITY=Heb=fals sp,ly,guil,deceptivnes
 DUBL HART=Heb=a hart & a hart
 vss 3 & 4=Humanists & Nu Age Movment
 Vs 5=Egypt - 5A
 vs 5B=Cp 3 littl pigs & Puff at & th/ROCK
 vs 6=Cp refin silvr & G's Word
 vs 7
 vs 8
 VILEST=Heb=2shak,2B loosed - morally loose
 (Ilus Glide Mem. Methodist Ch in San Fran)
 GLIDE MEM METH CH IN SAN FRAN HAS THIS 'CAL 2 WORSHIP'
 IN THEIR PRINTED BULLETIN ON SUN. & RECITED BY TH/LDR
 WE R ALL OF US XPIANS - JEWS,LIBRALS,BOLSHEVICS,AN-
 ARCHISTS,SOCIALISTS,COMMUNISTS,KEYNESIANS,TEACHERS,
 DEMOCRATS,CIVIL RITRS,BEATNIKS,MINISTERS,MODERAT REPUB,
 CACIFISTS,DOCTORS,SCIENTISTS,LATIN AMERICANS,NU AFRICA
 COMON MARKETRS,EVN MAC TSE TUNG.
 DOUBTLES FR/LYNDON JOHNSON 2 MAO TSE TUNG WE R ALL
 XPIANS.
 YCH HAS BCM A HAVN 4DOPE ADICTS,HIPPIES,HOMO-
 SEXUALS & SEXPOTS.

"Keyed To The Past: Deception"
 Scripture: Psalms 12:
 In Gospl Mt 21:28-30 Js tells short parbl
 Js askd quest-wh/them did wil of Fathr? & pt I Bliev not stressed
 in this parabl is that-of Deceit,or Deceptin
 th/1st son truthfully sed wudnt go & was sory 4not mak decisin 2
 he'n fathr,& so went 2work
 2)son sed wud go & evdently kxx nevr had intentins 2go 2work
 at all,but sed Yes & that is dwnrite deceptin
 12th Ps of Dav writ on this very theme & it Ps anyl cud use many
 dif times thruout lif 2find ansr of G 2quest we ask many times
 Questin is:"How can th/wickd prosper & get away w/all th/evil thnx
 things & works thay do?"
 G aners this quest as Dav pts out in this time of his lif
 No one actuly knows wen Dav wrot this Ps;cud hav bin time wen
 liv in S's cort & ea day fear S wudB sucesful & kil him
 Cud hav bin wen f22e fr/cav 2 cav,& fr/hol 2 hol in wildrnes
 w/futsteps doggd by S & his henchmen
 or it cud hav bin wen fled as K in2 Exil fr/ son Absalom
 any or all thez days wer reflectins of wat writ bout here
 Dav knu Deceit & Deceptin 1sthand
 heknku of ungratful citizns of Keilah & th/Ziphites who cold
 bludedly plann2 2sell him 2 Saul
 he knu deceit of son Abs who worm way in2 harts of many Dav's
 subj & sot 2tak th/thron
 he knu deceit of trustd frend counsler Ahithophel who Btrayd
 him & Bcan th/Judas Iscariot of th/OT
 in all thez exampls & othrs lik them Dav lernd Deceit/Decepti
 wer a part of lif that was hard 2endur
 Many times he mus hav askd self=Jus who can I trus?
 hav U evr had sumone U thot U cud count on only 2hav that so cal
 'frend(btray U & Dceiv U? It hurst duznt it?
 Dav 2ac thez circums cryd out=Vss 1 & 2
 Da 2lk at situ much lik Elij & ask,Am I th/only one who seek 2
 liv 4U G?
 He was C declin of thoz who liv godly livs;& C peo evrwher turn
 fr/G & th/things of G
 How simlar 2our society & our age
 As I lk bak 30/40 yrs at th/Ch I oft think how excit mus hav bin
 2B pastr & C peo cum in Ch in grt numbrs;of peo bring entir famly
 of peo B comitt2 th/Lord
 but 2day we C grt fal away fr/Ch;of peo giv up ther Xpianity &
 turn baks on Ch;of peo settl 4mes of potag insted of 2nd solid
 sp fud wh/Ch can giv;of declin in membrships; of find dif get
 all membra famly cum 2 th/L's Hous;or of get membra periud
 & all this mks it easy 2sit bak & ask=Why Lord,WHY????
 (Ilus man sub 4 blind beggar & not really blind
 we identfy this 2day as=Con Job-th/2men R con artists & ther lots
 of them

Dav identfy in 2ways

2/

1st=Vanity spk=Heb-fals speech,ly,guil,deceptivnes

2nd=flattr lips & dbl hart=Heb dbl hart=A hart & a hart

it is persn who tel ly afr ly 2dceiv or plibratly cheat

that persn has a hart & a hart & both of them R bad

but evn tho Dav quest abundanc thez peo & lak of Godly,he knows
ther end

h ay not B 2hapy this pt Bcuz they seem 2B prevail,but he cums
bak 2observatin=Vss 3-4

thez peo Bliev they R in control & ther no 1 ovr them

they R ther own gods;they R mastrs ther own destinies

this typ think Bcum or & mor prev our society & that wh C fal
away of values on wh/our society shudB bilt

but it is pervasiv evil wh/slowly creeps in & peo R swalo th/lys
wh/ R being foistd upon us

Nu Age Movmen=they tel us we R gods in our own rite,we no need G
humanists=R teach us we can lift selvs up by butstraps & chng wor
both thez teachs & othrs lik them R th/lys of Satan

Js tol nothr parbl farmr plant wheat;enmy plant weeds & wat 2do?

let both gro 2gethr & then seprat & w/in Ch Js Xp ther R both

but only G can do th/seprat & wil do at end of age

meantim we musB vigilant & lern th/truth ~~xxxx~~ & wat is Deceptin

Dav also saw G step in & wrot=Vs 5

G is on thron;G kno wat go on in worl;& G is not mockd

a lessn we can lern ovr & ovr is th/exampl of wat He did 4 His
peo in Egy;He saw=Vs 5A

He Saw,He Herd,& He Delivrd

Dav knu histry peo Is. & how G step in & freed them & he also kn

knu wen G step in2 mans histry wud persnly watch ovr thoz who

R His,& so cud writ=Vs 5B

(Cp tween 3 littl pigs/big bad wolf & thoz puffeth at him)

If our hous bilt upon rok-Js Xp-gates hel no prevail agin it

Dav didnt kno wat we kno,yet cud writ=Vs 6

G' ord shal stan 4evr & ther nuth prevail agin it eithr

all othr words/writs R ~~fals~~ transitory & contain much untrut,
but G'S Word is truth

perf numbr Scrip is 7 & Dav use this as analgy purfy silver

Dav cum bak 2fac of lif he kno & that is=Vs 7

thoz who R th/L's R His 4evr

Dav awar ~~xxxxxxx~~ that merly stat his faith wil not do way w/th

Dceivrs & th/Deceptin they continu 2spred & so states sumth

that tak plac his partic tim=Vs 8

Heb word=Vilest strng word mean=2shak,2B loosd=loos in morals

cudB cp 2morals Sod/Gom & wat Dav say=peo vil/imoraa livs R-B

exaltd 2postins of ldrship

so wat els is Nu? havnt we seen Brepeat own tim & age?

But it hapning in Ch as wel=(Ilus Glid Mem Ch,San Fran)

th/Ch wh/supos 2B beacn 2th/worl bin reduc 2flashlite & reasn

Bcuz Ch/sot 2B all thing 2all men,but we no respons 4res of Ch

in our age wher=wickd walk evr sid,& viles men R exal,we mus
remain tru 2our caling. G has cal us 2faithfulnes & has provid

municipal residence. Small business will also have to pay the higher income tax rates on their profits. For unincorporated businesses, sole proprietors, and partnerships, business income is taxed at personal rates.

Much discussion has focused on the merits of moving from property to individual income taxes. Income taxes are said to be more fair, and more stable. But little attention has been given to the downside of raising individual income taxes.

In recent years, a growing body of research has focused on the impact of individual income taxes, at both federal and state level, on economic behavior. One major study indicates that high personal taxes at the state level affect business location decisions and job creation. Pennsylvania is already above the national average in its reliance on personal income taxes.

It is hard to believe that the new PIT on both earned and unearned income will have no impact on small business growth and job

"Keyed To The Past: Deception"

Scripture: Psalm 12

In the Gospel of Matthew in the 21st chapter, Jesus tells a very short parable. As is true of all parables, there are several points which can be made from it. In the 28th verse Jesus begins by asking a question, "What think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work today in my vineyard.'" He answered and said, 'I will not:' but afterward he repented and went. And he came to the second and said likewise. And he answered and said, 'I go sir:' and went not." verses 28-30.

Then Jesus asked the question of which of them did the will of his father. The point that I believe which is not stressed in this parable is the point of "Deception," or deceit. The first son truthfully said he would not go, but he was sorry about his decision not to help his father and so he went to work. But the second son said that he would go and evidently he never had any intentions of going to work at all. That is outright "Deception."

This 12th Psalm of David's ~~is xxxxxxxx~~ was written on this very theme. It is a Psalm that anyone can use at many different times throughout life to find God's answer to a question we all ask from time to time. The question is, "How can the wicked prosper and get away with the wrong or evil things they do?" God answers this question as David points out at this time in his life.

No one actually knows when David wrote this Psalm. It could have been at the time when he was living in Saul's court and each day fearing that Saul would be successful in killing him. It could have been during that time when he was ~~fall~~ fleeing from cave to cave and hole to hole in the wilderness with his footsteps being dogged by Saul and his henchmen. Or it could have been when he fled as a King in Exile from his own son Absalom. Any or all of these days and times were reflections of what he was writing about here. David knew deceit and deception firsthand. He knew of the ungrateful citizens of Keilah and the Ziphites who cold-bloodedly planned to sell him to Saul; He knew the deceit of his son Absalom who wormed his way into the hearts of many of David's subjects and sought to take the throne; he knew the deceit of a trusted counselor Ahithophel who betrayed him and became the Judas Iscariot of the Old Testament. In all of these examples and others like them, David learned the "Deception" and "Deceit" were a part of life that was hard to endure. Many times he must have asked himself, "Just who can I trust?" Have you ever had someone that you thought you could count on, only to have that so called "friend" betray you and deceive you? It hurts doesn't it?

David, facing these circumstances cried out, "Help, Lord; for the godly man ceaseth; for the faithful ~~fall~~ fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak," verses 1 & 2.

David was looking at the situation and much like Elijah was asking, "Am I the only one who is seeking to live for you, God?" David was seeing a decline of those who lived godly lives, and he was seeing ~~xxxxxxx~~ people everywhere turning away from God and the things of God. How similar to our age and our society. As I look back 30 or 40 years ago at the church I often think how exciting it must have been to be a pastor and see people coming to church in great numbers; of people bringing their families; of people being committed to the Lord. But today we see a great falling away from the church; of people giving up their Christianity

and turning their backs on the church; of declining memberships; of finding it difficult to get all the members of the family to come to the Lord's House. And it is so easy to sit back and shrug the shoulders and ask, "Why Lord, Why?"

(Illustration of man substituting for a blind beggar)

A pitiful looking man sat on the sidewalk with dark glasses on a a little tin cup. A kindly gentleman passed by and reached in his pocket and put some change in the man's cup. As he walked away he just happened to turn around and to his surprise the blind man pushed his glasses up on his forehead and was counting the change in the cup. "I thought you were blind," said the gentleman. "Oh, no," he answered, "I am only substituting for the regular blind man today. I'm not blind at all. "Well, where is the regular blind man?" asked the man. "Oh, he's gone to the movies, it's his day off."

This type of action is identified today as a "Con job." The two men are "con artists," and we know there are lots of those. David identified them in two ways. First he said they, "speak vanity." The Hebrew word for vanity here is "false speech, lying, guile, deceptiveness." Then David said, "with flattering lips and with a double heart do they speak." In Hebrew the ~~xxxxx~~ meaning of "double heart" is "A heart and a heart." It is the person who will tell lie after lie to deceive or to deliberately cheat. That person has a heart and a heart and both of them are bad.

But even though David is questioning the abundance of these people and the lack of the godly, he knows their end. He may not be too happy at this point because they seem to be prevailing. But he comes back to the observation, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, 'With our lips will we prevail; our lips are our own: who is Lord over us?'" verses 3 & 4.

These people believe that they are in control and there is no one who is over them. They are their own gods; they are the masters of their destinies. This thinking is becoming more and more prevalent in our society. That is why we are seeing the falling away of the values upon which society and our own lives should be built. But it is a pervasive evil that is slowly creeping in and people are swallowing the lies which are being foisted upon us. The New Age Movement tells us that we are all gods in our own right. We do not need A GOD. The humanists are teaching that all we have to do is to lift ourselves up by our bootstraps and we can change the world. Both of these teachings and others like them are the lies of Satan. Jesus told another parable of a farmer planting wheat and at night an enemy planted weeds in the same field. When the wheat began to sprout, so did the weeds. What to do? The answer: to let them both grow to harvest and then at harvest to separate them. This is a picture of the world and the church if you will. Within the very church of Jesus Christ there are weeds among the wheat. But only God can do the separating and He will do that at the end of the age. Meantime, we must be vigilant and learn what is truth and what is "Deception."

David also saw God stepping in, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth ~~up~~ at him," verse 5.

God is on the throne! God knows what is going on in His world, and God is not mocked. A lesson we can learn and know that God repeats it over and over is the example of what He did with His people in Egypt. He saw the "Oppression of the poor," and He heard, "The sighing of the needy." And He delivered them out of that oppression and need.

David knew his history of the people of Israel and how when God heard their sighing and knew of their oppression, He stepped into their history and they were miraculously freed from their slavery and bondage. David knew also that when God stepped into man's history that He would personally watch over each of those who are his. That is why he could write, "I will set him in safety from him that puffeth at him," verse 5B.

If we can make a comparison between a children's story and this verse it would be the story of the Three Little Pigs. The big bad wolf has declared that he will huff and puff against the homes of the pigs and he is able to do so with their houses made of straw and wood. But when he huffs and puffs against the house made of brick, he is unable to blow it down. So it is for the believer who has built his house upon the rock. God has provided us with that solid foundation which is Jesus Christ and as believers we are a part of the Church of Jesus Christ. The promise is that even the gates of Hell shall not prevail against it. Although David didn't know all of this as we do, he was able to state, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times," verse 6. God's Word shall stand forever and there is nothing which can prevail against it either. All other words and writings are false, but God's Word is truth. The perfect number in Scripture is 7, and David uses it here as the number of times silver is refined to make it pure. He uses this analogy to impress the reader or singer of this song with the absolute purity of God's Word.

David comes back to the one fact of life that he knows and that is, "Thou shalt keep them, O Lord, Thou shalt preserve them from this generation for ever," verse 7.

Those who are the Lord's are His forever.

David is aware that merely stating his faith will not do away with the deceivers, and the "Deception" they continue to spread and so he states something that was taking place in his particular time. "The wicked walk on every side, when the vilest men are exalted," verse 8. That word, "vilest" in Hebrew is a strong word which means, "To shake," or "to be loosed," that is loose in morals. It can be compared to the morals of the people of Sodom and Gomorrah. What David is saying is that people of vile, or immoral lives are being exalted to positions of leadership. So what else is new? Haven't we seen this being repeated in our own time and in our age? But it is happening in the church as well.

(Illustration of Glide Memorial Church in San Francisco and Call to Worship)

Glide Memorial Methodist Church in San Francisco has this call to worship in their printed bulletin on Sunday and recited by the leader:

"We are all of us Christians - Jews, liberals, Bolsheviks, anarchists, socialists, Communists, Keynesians, Democrats, Civil Righters, Beatniks, ministers, moderate Republicans, pacifists, teachers, doctors, professors, scientists, Latin-Americans, New Africans, Common Marketers, even Mao Tse Tung. Doubtless, from Lyndon Johnson to Mao Tse Tung, we are all Christians. The church has become a haven for dope addicts, hippies, homosexuals, and sexpots.

The Church which is supposed to be a Beacon to the world has been reduced to a flashlight. The reason is because the church has sought to be all things to all men. But we cannot be responsible for what the rest of the church is doing. In our age where, "The wicked walk on every side," and "When the vilest men are exalted," we must remain true to our calling. God has called us to faithfulness, and He has provided the only salvation for mankind through Jesus Christ. Have we accepted that gift? And are we willing to stand forth in our society and be counted and known as Christians. We can have the assurance of God's approval both now

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Bruce McCracken, Guest Speaker Sept. 10, 1989
Rev. Ralph Link, Pastor
Mr. Harry Cunningham, Organist
+ + + + +
ORDER OF WORSHIP 11:00 A.M.
Prelude "God of my Life, to Thee I Call"
Johann Michael Bach
"O That I Had a Thousand Voices"
Ronald Besemer
Announcements
Congregational Greeting
Joys
Prayer Requests
*Ascription
*Call to Worship:
Pastor - O God, we lift up our hearts and bring You
our worship and praise!
People - We lift up our voices and sing You our
worship and praise!
All - Praise and honor, glory and might to Him who
sits on the throne, and to the Lamb for ever
and ever! Amen.
*Hymn No. 409 "Who Is On The Lord's Side?"
*Invocation: O God, whose being and perfections are
infinite, eternal and unchangeable, the
same yesterday, today, and for ever: Thou
art glorious in holiness, full of love and
compassion, abundant in grace and truth.
All Thy works praise Thee in all places of
Thy dominion: and Thy Son hath glorified
Thee on earth. Therefore we bow down and
adore Thee, Father, Son, and Holy Ghost, one
God, blessed for evermore. Amen.
Children's Moment
Hymn No. 516 "Give of Your Best to the Master"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Prayer
Giving of our Tithes and Offerings
Offertory
*Doxology - page 382
Hymn No. 477 "More About Jesus Would I Know"
Scripture: 1 John 3: 1-10
Sermon: "Birthmarks of the Born Again"

*Closing Hymn No. 595 "Lead on O King Eternal"
*Benediction
*Postlude "Postlude in D Minor" C. H. Rinck
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mrs. Kathy Goda in memory of her father.
Mr. & Mrs. Jim Gannon will greet our members and guests at
the door this morning.
Ushering today will be Helen Riemer, Phyllis Tait, Reita
DeMask, and Alma Dally.
Nursery will be provided today by Mrs. Dawna Rhodaberger.
Attendance last Sunday was 87 with 15 visitors.
Van Driver for next Sunday will be Jim Gannon.
Paul Riemer and Dick Mangel will be visiting the hospital
this week.
Hospitalized: Bob Dreher in BMH
Ben Hockenberry in VA
Mrs. Verna Kingsley is now in Sugar Creek.
We need to extend a warm welcome to Rev. Bruce McCracken
for being with us this weekend and for sharing in the
worship service this morning.
NEW MEMBERS will be taken into the family of God on October
1st. If you or someone you know may be interested in
joining, please see the Pastor or let the office know.
SUNDAY SCHOOL TEACHERS meeting will be held on Tuesday. We
need each and every teacher present. Please make the
effort to be there.
CHOIR is now back in practice. Next week the practice will
be held on Wednesday at 7 P.M. If you would like to sing
for the Lord, join us, we need more male voices.
WOMEN'S FELLOWSHIP is asking for Baked Goods for Meals on
Wheels. If you are contacted, please volunteer. Please
see Joan Campbell if you have any questions. Please
bring in all baked goods on September 17th.
MISSION WEEKEND - September 22,23,24th is fast approaching.
Most all plans have been finalized, however, now we need
your support to make this a success. Please check the
chart in the back of the church for a list of times for
the various activities.
Immediately following the service today the Activities
Committee is hosting a luncheon in Rehoboth Hall. We
hope all of you will join us for a time of fellowship.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 17, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Opening Hymn No. 608 "Guide Me, O Thou Great Jehovah"
*Ascription
*Exhortation

*Confession (In Unison) Almighty God, we thank you for the Church. But we know that as members of this body we have not always been as we should be. We have accepted your Word and it has not moved us. We have heard your message preached, and it was always meant for another person, and not me. We have partaken of the Lord's Supper and have not really wanted to give up some of our petty little sins. We have asked for forgiveness, but have been unwilling to give it to others. O God, come to us anew today. Cover us with your love and forgive our wayward acts of sin and disobedience. Through Christ our Lord. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 601 "Savior, Like a Shepherd Lead Us"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Giving of our Tithes and Offerings

Offertory

*Doxology - page 382

Anthem: "The Family of God"

Scripture: Jeremiah 29: 1-14

Sermon: "Our C. E. O."

*Invitational Hymn No. 135 "It Will Be Worth It All"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Kathy Goda in memory of her father.

Mrs. Elva McCormick will greet our members and guests at the door this morning.

Serving as Ushers today will be members of the Youth Group.

Nursery will be provided today by Mrs. Shirley Thompson.

Attendance last Sunday was 116 with 21 visitors.

Van Driver for next Sunday will be Joe Youngblood.

Lloyd Link and Rod Rensel will be visiting the hospital this week.

> Hospitalized: Zitt Thompson in BMH *CHET STAFFER W.P.*
Ben Hockenberry in VA

> NEW MEMBERS will be taken into the church on October 1st. If you or anyone you know may be interested in joining please see the Pastor or let the office know.

CHOIR practice is held on Thursday evenings at 7 P.M. If you would like to be a part of the worship service by singing to His glory, please join us. We need to add some more voices, this means the men as well.

> MISSION WEEKEND... September 22,23,24!!! We hope that all of you will make an effort to attend all or part of the weekend. It will be packed full of interesting events in the missionary field. Check the schedule in the back of the Sanctuary on the easel.

> The Congregation is invited to attend the open church wedding of Beth Tait on Saturday September 23 at 3:30 P.M. We hope you will join us in this day of celebration.

Chris Andrews has moved on to a bigger and wider world of challenge. He now resides at:

P.O. Box 51 Geneva College, Beaver Falls, Pa. 15010.

Drop him a note and let him know of your concern and best wishes in his new endeavors.

> SCHEDULE OF MEETINGS FOR THE WEEK:

Monday - Pastor/Staff will be attending a conference in Lancaster.

Tuesday - Activities Committee meeting at 7 P.M.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - JULY 17, 1994

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT WEEK - GEORGE CANNON

JULY 31 - BOB DAIN

SERVICES OF REVIVAL AUG 5, 6, 7

VACATION BIBLE SCHOOL AUG 8-12

BAKCO COOKS FOR SALE

OTHER THINGS TAKE

*HYMN

RESPONSIVE SCRIPTURE

PRAYER/OFFERING

*DOXOLOGY

CHILDREN'S DEDICATIONS

PASTORAL PRAYER

*HYMN

SCRIPTURE: JEREMIAH 29:1-14

SERMON: "OUR C. E. O." ST. PAUL'S BUTLER 9/17/89

*HYMN

BENEDICTION

POSTLUDE

JE/ANGIE

SCRIP: JER 29:1-14; SRM: "OUR C. E. O"

(ILUS ELM TEACHER & ASK=HOW MANY PTS ON COMPASS?)

4SEG PEO ISR NOT CERT WHERE THEY WER

3000 BIN EXIL BABYLON, THIS THEY KNU

S WAT JEREMIAH TH/PROPH HAD WRITTN

VS 1=FR/JERU TO CAPTIVS IN BABYLON

VS 2=HE NAMES LDERS & WORKERS WHO IN BABYLON

~~4TH/5TH IN BABYLON IT WER NAME BE THERE, BUT NOT MEAT-SEN~~

(ILUS EL. teachr & ask points of compas)

E, W, N, S, & WHERE I AM

Bakgr of lettr 2 exiles

CEO not=CHIEF EXECUTIV OFFICER

W all in G's plan

OSAWALD CHAMBERS WROTE OF GOD:

HOW HE BENDS BUT NEVER BREAKS WHEN OUR GOOD HE UNERTAKES;
HOW HE USES WHOM HE CHOOSES & WITH EVERY PURPOSE FUSES HIM;
BY EVERY ACT INDUCES HIM TO TRY HIS SPLENDOR OUT -
GOD KNOWS WHAT HE'S ABOUT.

2 Things:

vs 12

(ILUS IRMA BOMBECK & YNG & SWEATER)

FATHER: U MEAN TH/ONE THAT COST \$20?

SISTER: U MEAN TH/ONE U WONT LET ME WEAR?

BROTHER: U MEAN TH/STUPID ONE THAT MAKES U LOOK FAT?

GRANDMA: U MEAN TH/ONE W/TH LOW NECKLINE?

MOTHER: U MEAN TH/ONE THAT MUST WASH BY HAND IN COLD WATER?

EVERYONE TALK BOUT SAME SWEATER, BUT NO ONE ANSWER HER QUESTION

VS 13 - finding

(ILUS BOBBY FIND FIVE DOLLAR BILL)

MOTHER: ARE YOU SURE IT WAS LOST?

BOBBY: OH YES, HE SAID, I SAW A WOMAN LOOKING FOR IT

VS 14A

Listen/Finding is EXCELLENCE OF GOD = E

G sez vs 11B & 14B - OPTIMISM = O

(I's ship on storm tossed sea & sailor saw face of capt smiled)

I HAD SEEN TH/FACE OF THE CAPTAIN & HE SMILED AT ME.

Scripture: Jeremiah 29:1-14
 (Ilus Elmentry teachr & compas points=S-E,W,N,S,& Wher I am)
 4segmen peo Is. wernt cert jus wher they were
 bout 3M had bin exil 2Babylon, this much they knu
 4 thoz liv in Bab it was exper knu had 2go thru & they wer liv
 for day wen cud return 2Palestin & 4thoz liv Palestin they long
 11 ther peo 2B bak hom
 Proph Jer wrot lettr, B led by G 2do so, & this wat Scrip is 2day
 Th/thrus G's word 2thez exils was they wer 2liv in Bab & asimlat
 themselv in2 natin in wh/liv: G tel teh 2bild hous, 2marry, 2hav
 childrn, 2rais ther famlys & await G's intrvent in midst & brink
 bak 2 Palestin
 they longd 2B bak hom Bcuz 2considr it necesty 2worsh/sac Templ
 w/out thez rituls they no considr anyth worship
 Jer tol them nothr chap worsch cud tak plac apart fr/Templ &
 it wasnt sacrifices that pleasd G
 But mesag Jer wrot them fr/G was not pleas 2them
 They werB forc 2do manul labr & many them no acustom 2this
 they had 2use spades/hoes/othr tools 2try 2farm & liv off land
 evrth had 2do themselv & lif wasnt 2easy & 2mak mattrs wors,
 theywerB tol nex 70yrs Blong 2Bab & they wudB sep fr/Palestin
 4many them this bitt pil 2swalo Bcuz many in advanc age & it
 ment they wud nevr C ther homeland agin
 It is aftr 70yrs G's plan cums 4th, but it many yrs aftr His real
 plan is reveald
 I Bliev G's plans as mentin here was/is 4all peo, & thus it is
 our plan as well-hence-it is OUR C E O
 4thoz U thot it ment Chief Exec Officer, I'm sory disapoint U
 C. E. O. stands for parts of G'S plan
 at Bgin, G creat everth & creat man as ult creatin
 man was 2B faithful & obed & was 2liv etrnal w/G
 but we kno man sin & as resul man sep fr/G
 t) then in esenc made man exil 2Bgin 2liw/wandr in strng land
 wh/not his homeland
 man fr/that timsot 2get bak hom, but no matt'r how try it imposib
 2do on his own & so G step in2 mans histry & sed=Vs 11
 As we sed thez plans wer 4peo in exil in Bab, but I Bliev 4mankind
 As read plans we C they very COMPREHENSIVE; they R very COCLUSIVE
 He proms He wil listn, He wil mak it posibl 2B fnd & He wil re-
 stor fortunes of thoz who exil fr/Him
 w/thez sonditins we can C His plans quit adeq 4us
 Oswald Chambers wrot of G: How He bends but nevr brks wen our gud
 He undrtaks; How He uses whom He chooses & w/every purpos fuses
 him; By evry act induces him 2try His splendor out - G knows wat
 He's about
 th/1st part of "OUR CEO plan is that His plans R Comprehensive
 but not only R they 4us Comprehensive & allinclusiv, His plans
 bear th/stamp of EXCELLENCE 4us
 think of th/two mos simpl but frustrat things of lif we mus
 endure

Think U hav them?
 one thez is wat hear much about 2day-it is th/art of listning
 How many peo actul listn 2U? How do U feel wen U talk 2sumone
 & U asum they pay atentin, but they havnt=Ur wif? Husband?
 It is infuriating isnt it?
 But G says=Vs 12
 (Ilus Irma Bombeck fan writ bout yng girl & her swaater)
 Ca) say sam thing bout Ur famly, frends no listn? I think allcan
 2 cert extant
 But only G can truthfully say=I WIL LISTN 2U
 & wat is othr frustrat thing of lif? vs 13 givs clue
 evr lost sumth & hunt hi/low & no find? We all hav & it one thoz
 things really work us in2 lathr isnt it?
 (Ilus Bobby find five dollar bill)
 Sumtimes it seem lik this wat hapn sumth we lk 4, but how do we ex
 expl it wen no one arnd us has walk off w/it?
 G sez=Vs 13-14A - His listning & let us find Him is th/Excellence
 of GOD; we canot expec find this excellency in lif
 it only cums fr/G Bcuz G knows man crys out 2Him wen he finds he
 is hoplesly lost in this foreign land of th/living
 & man wants sumone 2hear him & find him & G proms He wud do
 just that & He did thru Js Xp
 th/peo of Jer's tim did not hav that complet rev, but we hav
 had it & it is ours 4th/taking
 G declard His plans wer 4=Vs 11B
 But He also add in vs 14B
 here is a note of OPTIMISM in th/midst of negtiv & pesmistic
 circumcs
 th/fulfilmen of G's plans is 2B welcum hom agin & G fulfil thez
 plans by cum 2erth in persn Js Xp & by shed His blud Calvry 4all
 mank
 it is wen man crys out in his exil & lostnes fr/wat is his orig
 p t of G's plan that G hears & is fnd, & then man has oportuntty
 2... Xp as his Savior
 man is then set free fr/wandr on sea of th/lost & Bcums child
 of G
 but can only tak plac thru shed blud of Js Xp
 th/peo of Jer's day wer hungup on rituls/cermonys; they Bliev wor-
 ship cud only tak plac in templ & they Bliev tru worsch posib only
 by bring rite sacrifices
 but in exil this frustrat them Bcuz cudnt do it & this wher G
 step in w/His plan
 we shudnt B lk at ch, or minstra, or othr ldrs 2bring us in2 preser
 of G; se shudB look at th/Lord Himself
 (Ilus ship storm tossd & sailor saw face of capt & he smiled)
 If we hav lk upon face of Sav Js Xp we can say same thing; He
 smiles upon thoz who cum 2Him thru storms of lif; He is th/comple
 fulfil of plans G sed He had 4mank; 2day is our oportuntty 2hav
 Him hear us, & find us as we wrestl w/things this lif. Our
 COMPREHENSIV, EXCELLENT, OPTIMISITC PLAN IS ONLY POSIBL THRU HIM

4THOZ LIV IN BABYLON IT WAS EXPER MUS GO THRU,BUT WER LIV 4DAY
 WEN THEY CUD RETURN TO PALESTINE
 4THOZ LIV IN PALESTINE THEY LONG 4ALL THER PEC 2B 2GETHR AGIN
 THUS JER WRIT LETTR & IT MESAG FR/GOD
 VS 4=G SEZ=HE SPK DIRECTLY 2THE EXILES
 VSS 5-7=G TELS TEHM 2ASIMILAT SELVS IN2 NATIN WHER THEY R HELD
 CAPTIV BCUZ THEY R 2B THER 70 yrs
 but this mesag wasnt 2WEL RECEIVD
 IT MENT MANUAL LABOR & MANY WER NOT USED 2THIS
 4SUM THEY WER IN TWILITE OF LIF & MENT WUD NO MOR C THER HOME
 & HOMELAND
 VSS 8-9=WARNING TO LESTN & HEAR ONLY TH/VOICE & WORD OF GOD
 VS 10=ONLY AFTR 70YRS WUD G REVEAL HIS PLAN 4HIS PEOPLE
 ALTHO THIS WAS PLAN 4TH/PEOPLE OF ISR,IT IS A PLAN 4ALL MANK
 VSS 11-14=THIS G'S PLAN 4ALL MANK,4ALL TH/WORLD
 WE CAN ONLY B FREE WEN WE R FREE IN HIM
 MAN MUS SEPRAT SELF FR/THINGS OF WORLD & TURN 2THINGS OF GOD
 GOD THEN BCUMS "OUR C - E - O"
 NOT CHIEF EXECUTIV OFFICER,BUT LETTES STAN 4 PARTS HIS PLAN
 (ILUS G CREAT,MAN SIN & SEP FR/G=MAN IN EXIL SEEK RETURN)
 VS 11=G HAS A PLAN HE IS & WIL WORK OUT
 (ILUS OSWALD CHAMBERS BIT OF POETRY CONCERN G'S CARE)
 1ST PART G'S PLAN IS=HIS PLANS 4US COMPREHENSIV-ALL INCLUSIVE
 VSS 12-13=THEZ 2VSS SHO US THE EXCELLENCE OF G'S PLAN
 HIS PLAN IS=COMPREHENSIV & EXCELLENT - C E
 LK VS 12=WAT DUZ IT SAY??"I WIL HEARKN UNTO U"
 HE WIL HEAR,BUT MOR IMPORTANTLY-HE WIL LISTEN
 (ILUS OF ERMA BOMBECK FAN WRIT BOUT YNG GIRL & SWEATER)
 ISNT THAT ERU 2LIF?? DO U EVR FIND URSELF TALK & NOBODY LISTN??
 G NET ONLY SEZ HE WIL HEAR EVN WEN OTHERS TUNE U OUT
 BUT WATS NOTHR FRUSTRAT THING OF LIF?
 VS 13=PT OUT LK 4SUMTH & CANT FIND IT - EVR LOST SUMTH & CANT
 FIND?? WE ALL HAV
 (ILUS BOBBY FIND 5 DOLLAR BILL)
 SUMTIM SEEMS LIK SUMONE HAS TAKN WAT WE R LOOKING FOR DUZNT IT??
 BUT NO ONE AROUN & KNO THIS NOT SO & WE FRUSTRATD
 G SEZ HE CAN & WILB FND BY THOZ WHO SEEK HIM
 HEARING & BEING FOUND = HIS EXCELLENCE
 THUS WE HAV THE "C" & THE "E" - COMPREHENSIV & EXCELLENCE
 VS 14=HERE IS A NOTE OF OPTIMISM IN A TIME OF PESSIMISM
 4PEO ISR G BROT THEM BAK 2HOMELAND
 4ALL OTHERS HE GAV JS XP 2SET ALL MANK FREE
 HE MADE IT POSSIB 2B BROT BAK HOME = TO HEM
 MAN WAS WANBERING ON TH/SEA OF LIF,ADRIFT & G MADE POSIBL 2BCUM
 HIS CHILDREN THRU XP
 4 JER & HIS PEO THEY HUNG UP ON WITULS/TEMPL/SAC, ETC
 THEY LK 2WARD JERU & TEMPL & G ONLY WANT THEM LK AT HIM
 (ILUS STORM TOSSED SHIP & SAILOR LOOK AT FACE OF CAPTAIN)
 IF WE HAV LOOKD AT TH/FACE OF JS XP WE CAN SAY TH/SAME THING
 HE SMILES UPON THOZ WHO CUM TO HIM THRU TH/STORMS OF LIF
 HE IS TH/COMPLET FULFIL OF PLANS G SED HE HAD 4MANKIND
 2DAY IS OUR OP 2HAV HIM HEAR US,& FIND US AS WRESTL W/THINGS
 THIS LIF
 OUR COMPREHENSIVE
 EXCELLENT
 OPTIMISTIC PLAN IS POSIBL ONLY THRU HIM

"Our C E O"

Scripture: Jeremiah 29:1-14

(Illustration of elementary school teacher asking how many points to the compass)

One morning an elementary school teacher asked her class how many points there were on the compass. She was surprised when one little boy stuck up his hand and said, "Five." She asked him, "Five? What are they?" He counted them off, "North, south, east, west, and where I am."

For a segment of the people of Israel they weren't certain just where they were. About 3,000 of them had been exiled to Babylon, this much they knew. For those who were in Babylon it was an experience they had to go through and they were living for the day when they could return to Palestine. For those living in Palestine they longed for all of their people to be back home. The prophet Jeremiah was led of God to write a letter to the exiles in Babylon and this is what our Scripture this morning concerns.

The thrust of God's word to these exiles was that they were to live in Babylon and assimilate themselves into the nation in which they lived. God was telling them to build houses, to ~~xxxxxxixixix~~ marry, to have children, to raise their families and to await God's intervention in their midst to bring them back to ~~xxx~~ Palestine. They longed to be back home because to them they considered it a necessity to worship and make sacrifices in the temple. Without these rituals it just wasn't considered worship. Jeremiah had told them as recorded in ~~xxx~~ another chapter of the book ~~xxxxxxixixix~~ that worship ~~xxx~~ could take place apart from the temple and it wasn't sacrifices that pleased God. But the message Jeremiah wrote to them from God was not pleasing. They were being forced to do manual labor and many of them were not accustomed to this. They had to use spades and hoes to try to farm and live off the produce of the land. Everything they had to do themselves and life wasn't too easy; and to make matters worse they were being told that the next 70 years they belonged to Babylon and would be separated from Palestine. ~~For~~ For many of them this was a bitter pill to swallow because they were in the advanced years of their lives and it meant they would probably die in Babylon and never see Palestine again.

It is after the 70 years that God spells out His plan for them and although this was their ~~plan~~ plan God was talking about, I believe that it was and is God's plan for all people. Therefore, I would like for us to look at it in this light. God's plan, then becomes our plan and hence the title, "Our C E O." For those of you who thought you had deciphered those letters and believed we were going to look at "Our Chief Executive Officer," I'm sorry to disappoint you. But "C E O" stands for the parts of God's plan.

At the beginning, when God created everything, He created man as His ultimate creation. Man was to be faithful and obedient and was to live eternally with God. But we know that man sinned and as a result became separated from God. This then in essence made man an exile to begin to live and wander in a strange land which was not his homeland. Man has from that time to this sought to get back home, but no matter how he may try it is impossible to do so on his own. So it was that God stepped into man's history and said, "For I know the plans that I have for you," declares the Lord."

Now as we said these plans were for the people in exile in Babylon, but I believe they apply to all mankind. As we read of these plans we see that they are very Comprehensive. They

are very conclusive. He promises He will listen, that He will make it possible to be found, and that He will restore the fortunes of those who are exiles from Him. With these conditions we can see that His plans are quite adequate for us

It was Oswald Chambers who wrote of God:

"How He bends but never breaks
when our good He undertakes;
How He uses whom He chooses
And with every purpose fuses him;
By every act induces him
To try His splendor out -
God knows what He's about!

The first part of ~~our~~ "Our C E O" plan is that His plans for us are Comprehensive.

But not only are God's plans for us Comprehensive and all-inclusive, His plans bear the stamp of Excellence for us. Think of two of the most simple, but frustrating things of life we must all endure. One of them is what we have heard much about in our society and that involves the art of listening. How do you feel if you have been talking to someone and you assumed they were paying attention to you and then you discover they were never listening? It is infuriating isn't it? But it is God who says, "Then you will call upon Me and come and pary to Me, and I will listen to you," verse 12.

~~Can you count on that from your friends, your husband and wife 100% of the time? Only God can make that statement like that~~

~~And what was the other frustrating thing of life you thought of?~~

(Illustration of Erma Bombeck fan writing about young girl and her sweater)

Can you say the same thing about your family or friends not listening? I think we all can to a certain extent. But only God can truthfully say, "I will listen to you."

And what was the other frustrating simple thing of life you thought of? The 13th verse gives us the clue: "And you will seek Me and find Me, when you search for Me with all your heart." Ever lost something and looked high and low and couldn't find it? We all have. It is one of those things that really can work us into a lather isn't it?

(Illustration of Bobby finding a five dollar bill)

Five year-old Bobby came home with a five dollar bi**il**. He told his mother he found it in the grocery store where she had sent him for a bottle of milk. She asked, "Are you sure it was lost?" "Oh yeas," he said, "I saw a woman looking for it."

Sometimes it seems like this is what must happen to something we are looking for. But how do we explain it when no one is around to have walked off with it? But God says, "And you will seek Me and find Me, when you search for Me with all your heart," and He adds, "And I will be found by you," in the 14th verse.

His listening, and letting us find Him is the Excellence of God. We cannot ~~xxxxxxx~~ expect to find this Excellency in life. It can only come from God. God knows that man cries out to Him when he finds he is hopelessly lost in this foreign land of the living. And man wants someone to hear him and to find him. And God has promised He would do just that and He did through Jesus Christ. The people of Jeremiah's time didn't have this revelation, but we have And it is ours for the taking.

God declared that His plans were for "welfare, and not calamity to give you a future and a hope."

But He also added in the 14th verse, "And I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you," declares the Lord, "And I will bring you back to the place from where I sent you into exile,""

Here is a note of optimism in the midst of negative and pessimistic circumstances. The fulfillment of God's plans is to be welcomed home again. God fulfilled these plans by coming to earth in the person of Jesus Christ and for shedding His blood on Calvary for all mankind. It is when man cries out in his exile and his lostness from what is his original part of God's plan that God hears and is found, and man then has the opportunity to take Christ as his Savior. Man is then set free from wandering on the sea of the lost and becomes a child of God. But it can only take place through the shed blood of Jesus Christ. The people of Jeremiah's day were hungup on rituals and ceremonies. They believed that worship could only take place in the temple. And they believed that worship was only possible by bringing the right sacrifices. But in exile they couldn't do this and this frustrated them. But this is where God stepped in and told them He had other plans for them.

We shouldn't be looking at the church, or at ministers, or other leaders to bring us into the presence of the Lord. We should be looking to the Lord Himself.

(Illustration of storm tossed ship and sailor seeing the face of the captain)

A freighter was being tossed like a cork during a violent storm at sea. All of the men working below decks were frightened. One sailor working down there couldn't contain himself any longer and he rushed up to the deserted deck and went up to the bridge. He pulled the door open with great difficulty, closed it behind him and stood frozen in fright as he watched the captain wrestle with the controls of the huge ship. He saw how the captain maneuvered the wheel, checked the gauges, and with the skill of his mind and the strength of his hand was able to guide the ship around the rocks and shore to the open water. The captain, sensing someone was behind him, turned slightly, looked at the frightened sailor and smiled. The young man returned below deck and told all of the other sailors that the danger was over and they were safe. When they asked how he knew, he answered, "I have seen the face of the captain, and he smiled at me."

If we have looked upon the face of the Savior Jesus Christ we can say the same thing. He smiles upon those who come to Him through the storms of life. He is the complete fulfillment of the plans God said He had for mankind. Today is our opportunity to have Him hear us, and to find us as we wrestle with the things of this life. Our Comprehensive, Excellent, Optimistic Plan is only possible through Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 24, 1989
Rev. Wayne Yarnall, Guest Speaker
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests

*Processional Hymn No. 323 "Holy! Holy! Holy! Lord
God Almighty"

*Ascription
*Exhortation

*Confession (In Unison) O God our Father, thou who hast
called us to be a light to the nations, how we have
failed thee! We have taken thy light and put it under
the bushel basket of our selfishness. We have failed
to see that thou hast chosen us not because we
deserve it, but because thou hast a mission for us in
the world. Forgive us, O God, and grant us grace to
be witnesses to thy Son Jesus Christ, through whom we
pray. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142
Children's Moment

Hymn No. 439 "Sweet Hour of Prayer"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Prayer

Giving of our Tithes and Offerings
Offertory

*Doxology - page 382

Anthem: "The Lord's Prayer" Soloist Lloyd Link

Scripture: Mark 2:1-12

Sermon: "Who Cares?"

*Invitational Hymn No. 639 "Since Jesus Came Into My Heart"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Phyllis Tait and family in honor of Beth's
marriage and in memory of Robert Tait.

Mrs. Genny Nohach will greet our members and guests at
the door this morning.

Serving as Ushers today are Dick Mangel, Don Kingsley,
Donley Martin and Dick Dally.

Nursery will be provided today by Kelly Mangel and Anna
Gonzalez.

Attendance last Sunday was 106 with 9 visitors.

Van Driver for next Sunday will be Dick Dally.

Paul Campbell and Sandy Shepeck will be visiting the
hospital this week.

> Hospitalized: Charlie Penar *217 Thompson - Birthday*
***** *Yesterday*

> NEW MEMBERS will be taken into the church next Sunday.
If you are interested, or someone you know, please let
the office know.

CHOIR practice will be held on Thursday evenings. Next
week we will start our Christmas Cantata practice at
8:15. If you would like to be a part of this please
come. We need a lot more voices. Men and Women.

SCHEDULE OF MEETINGS FOR THIS WEEK:

Elders meeting Tuesday evening at 7 P.M.

> APPLE BUTTER - October 19, 20 and 21st. Please plan to
come help us out. If you have an order or are helping
us by taking orders, please turn them into Helen Riemer
or Phyllis Tait. We need a lot of help, so mark your
calendars NOW!

> CONGREGATIONAL DINNER AND MEETING will be held tonight
at 6:00 P.M. Please bring a tureen and your own table
service. Lay, Life and Work Committee will be hosting
the dinner. The business part of the meeting will be
regarding St. Paul's Home.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist
you if you desire.

*MISSIONARIES: SURGEON MICHAEL JOHNSON &
AM. IND. IRWIN & NASHI TRICIO
WALLO
REV. WAYNE YARNALL - GOSPEL MISSIONS*

St. Paul's United Church of Christ

Corner of Walker & Brugh Avenues, Butler, PA
Pastor: Reverend Ralph Link

MISSIONARY CONFERENCE
September 22-24, 1989

"INTO THE WORLD"

FRIDAY: 6:00 P.M. Covered Dish Dinner
7:00 P.M. Opening Service
WITNESS: Dr. Michael & Kay Johnson
Kenya, Africa
PRESENTATION: Erwin & Naomi Patricio

SATURDAY: 8:00 A.M. Youth & Men's Breakfast
Erwin Patricio
12:00 Noon Ladies Luncheon
Naomi Patricio & Kay Johnson

SUNDAY: 9:30 A.M. Sunday School
Missionaries Participating
11:00 A.M. Morning Worship
Rev. Wayne Yarnall
6:00 P.M. Congregational Dinner
7:00 P.M. Closing Service
WITNESS: Erwin & Naomi Patricio
American Indian Field
PRESENTATION: Dr. Michael & Kay Johnson

...Go therefore and make disciples of all the
nations, baptizing them in the name of the
Father and the Son and the Holy Spirit.

Matthew 28:19

INTRODUCING THE WORLD GOSPEL MISSIONARY TEAM:

DR. MICHAEL & KAY JOHNSON - KENYA, AFRICA

Dr. Johnson has a growing desire to be in the
Lord's will in all things. He wants God to
be pleased with his ambitions, which include
being of service to those in need. Michael
and Kay serve at Tenwek Hospital in Kenya,
Africa. Tenwek Hospital has been used of God
to win thousands of Africans to Himself and
His Kingdom.

ERWIN & NAOMI PATRICIO - AMERICAN INDIAN FIELD

Erwin is a pastor, church planter, evangelist
and songleader among the Tohono O'Odahm Indian
Tribe. Erwin and Naomi are members of this tribe.
They have a great burden for their people and
God is using them to build a church on their
reservation.

WAYNE & SUE YARNALL - HOMELAND

Wayne serves as the Northeast Regional Director.
His responsibilities include the scheduling of
all missionaries within a thirteen state area.
He also conducts revival meetings and missionary
conferences. Sue serves as the secretary for
the regional office.

"ATTEMPT GREAT THINGS FOR GOD,
EXPECT GREAT THINGS FROM GOD."

William Carey

YARN-UL

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor October 1, 1989

Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jennifer Gannon and Mike Gamble

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Proclamation Hymn No. 260 "And Can It Be That I
Should Gain?"

*Ascription

*Call to Communion and Confession (Communion Folder)

*Prayer of Confession (Communion Folder)

*Assurance of Pardon

Morning Prayer

Children's Moment

Giving of our Tithes and Offerings

Offertory

*Doxology - page 382

Reception of New Members

Communion Hymn No. 432 "Softly and Tenderly"

Dedication of New Communion Ware

*Service of Holy Communion (page 2 of Communion Folder)

The Lord's Supper

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving

Anthem:

Scripture: 2 Corinthians 5:6-9

Sermon: "Come Home"

*Invitational Hymn No. 228 "I Will Sing of My Redeemer"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Anna Zubik in memory of Louis Zubik.

Mr. & Mrs. Carl Hollefreund Jr. will greet our members
and guests at the door this morning.

Those serving Communion today will also be Ushering.

Nursery will be provided today by Mrs. Dawna Rhodaberger.

Attendance last Sunday was 115 with 20 visitors.

Van Driver for next Sunday will be Marty Henry.

Helen Riemer and Shirley Thompson will be visiting the
hospital this week.

Hospitalized: *ALYSIA LINK??*

> We wish to welcome into "our church family" today the
following new members: Ruth Davies, Vicki Winrader,
Jeannette Albert, and Al & Patty Otte. Please extend
your hand of fellowship to each one. Let's all make
them feel at home.

SOUP & SALAD NEEDS....carrots, onions and salad tomatoes.

We need to also remind you to bring your salad, cakes,
and bazaar items on October 10th. We also need about

8 or 10 strong men to set the tables up on Sunday,

October 8th at 7 P.M. Please see Ginny if you can help.

MEETINGS THIS WEEK:

Monday - Benevolence Committee meeting at 7 P.M.

Wednesday - Council meeting at 7 P.M.

> CHORUS still needs some more voices. Please plan to come
join us on Thursday evenings at 7 P.M. Christmas
Cantata practice begins at 8:15. Come and sing for
the glory of the Lord.

APPLE BUTTER... October 19, 20, and 21st. We will be making
sauce the first two days, then cooking outside on the
21st. We need a lot of help and orders. Please turn
your order into Helen Riemer or Phyllis Tait.

David Jailliet has taken on a new residence.

He now resides at 7869 Apt. 5 Church Street
Millington, Tenn. 38053

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist
you if you desire.

(Ilus landlord collect funds for tenant)

Js sed=FOXES HAV HOLES & TH/BIRDS OF TH/AIR HAV NESTS,BUT TH/SON OF MAN HATH NOT WHERE 2 LAY HIS HED.

vs 1=Blievr kno he Blong 2 G & real hom hvn

vs 2=4=wen thro off body wil hom in hvn=thi confid/assur
u...lievr no hav this

vs 5=G creat with insatiabl hungr/thirst 4real mean of lif
wen cum hom it saisyd

vs 6-9=We R confid - ful of courag Bcuz kno wher real hom is

Wil Thompson wrot=SOFLY & TENDRLY JS IS CALING,CALING 4U & 4ME,

CUM HOM, CUM HOM

Pliny wrot=HOM IS WHERE TH/HART IS

Js sed=WHERE UR TREASUR IS THERE WIL UR HART B ALSO

At L's Tabl expres outward return

Inward return?

2 ways 2partak

1.fulfil obligatin as membr only

2.willingly Bcuz want 4givnes/cleansing & then hav Cum Hom

(Ilus yng man ask prayers & fathr had bin pray)

He read: MY DEAR SON,TH/JOY OF RECEIV UR LETTR WAS MIXD W/SADNES
AS NEAR AS I CAN TEL U MUST HAV ACPT XP AT TH/SAM HR UR FATHR
WENT HOM 2HVN. HE HAD BIN SIK 4A LONG TIM,& THAT DAY HE WAS
VERY RESTLES. HE TOSSD FR/SID 2 SID ON HIS BED CRY OUT IN
MISRY 'O DEAR LORD,PLEAS SAV MY POOR WANDRING BOY'
JUS AS HE SLIP AWAY HE BGAN 2MURMUR THAT SENTENC AGIN,BUT DETH
STILLD HIS LIPS B4 HE CUD FINISH HIS PLEA. HE WAS STIL PRAYING
WHEN HE WENT IN2 TH/PRESENC OF JS. SON,I'M SUR THAT ONE OF THE
SINS U BCAM A XPIAN WAS DAD'S UNCEASING INTERCESSIN

SOFTLY & TENDERLY JS IS CALLING.

O FOR THE WONDERFUL LUV HE HAS PROMISED,

PROMISED FOR U & FOR MEL I

THO WE HAV SINND HE HAS MERCY & PARDON,PARDON FOR U & FOR ME
COME HOME, COME HOM, YE WHO R WEARY COME HOME:

EARNESTLY, TENDERLY JS IS CALLING-CALLING O SINNR SOME HOME.

Scripture: 2 Cor. 5:6-9

(Ilus landlord collect 4 tenants)

Prob one thing evrone desir is 2hav hapy hom,free fr/cares/worrs
of worl

But jus wat is a hom?

Js wrot this by say=FOXES HAV HOLES & TH/BIRDS OF TH/AIR HAV

NL/S,BUT TH/SON OF MAN HAS NOWHER 2LAY HIS HED

we think of hom as B plac wher we liv 2gethr w/famlys;a havn

perhaps fr/storms of lif;a plac of comf wher can retreat fr/worl

Apos P ~~xxx~~ saw hom in dif lite-he wrot 2Cor Xpians & ~~xxx~~ lk

at lif fr/perspec of all probs/concerns individ fac as liv lif
In lat vs he states+READ this)

he say Blievr kno he Blong 2-G & our real hom is in hvn w/G &

this is our confid & assuranc

Then he says=READ vs 2-4

Wat he actul say here is that wen thro off this body,we wil hav
nothr body in etrnty w/G

An UnBlievr dunt hav this assur & fears deth as mak him naked
or vulnerbl 2watevr lys Byon th/grav

But th/Blievr wilB clothd by G

P then staes that this is fr/G=READ vs 5

It is G who has givn us lif,our being,& it was G who creat in us
& insatiabl hungr & thirst 4 th/real mean of life

& we only hav this hungr & thirst ~~xxx~~ saisyd wen cum bak 2-G
or wen we "Cum Home" that is

So then P says=READ vs 6-9

He is say we R confiden & by this he means we R ful of courag

Bcuz we kno wher our real hom is

Wl Thompson wrot=SOFLY & TENDRLY JS IS CALING,CALING FOR U & FOR

ME, CUM HOM, CUM HOM

It was Pliny who wrot=Home is wher th/hart is

&) sed=Wher th/hart is,ther wil Ur treasu B also

So if Blievr R 2B stor up treasur in hvn,& hvn is wher our
harts ~~xx~~ R,then ~~xxx~~ Hom 4 th/Blievr is hvn regardles wat this
lif may hol 4th in riches & pleasurs

P is remind thoz who R Blievr that 4 th/Blievr th/pass fr/thi
lif is merly th/exchang of a temprary one,4 th/~~xxx~~ perm one

prep 4us by Almity G,thru Js Xp

& so th/cal of our Sav 2=Cum Hom needs a respons fr/ea us individ
This morn as we gathrd at th/L's Tabl we expressd outwardly our
return hom

But hav U returnd hom inwardly?

Pa taking of th/L's Suppr canB 2things:

First:it can B only an outward sign of sumth U feel an obligatin

2do

partaking then of His shed blud & body then is merly a formalty
& has no real meaning or purpos

If U cam & partuk in that mann perhaps Bcuz U R fulfi ling a
a membrship requirment,then we mus say U partuk unworthily

2/

Second: If U partuk of th/L's Supper Bcuz U desird 2 join Ur
Sav Js Xp in tru Comunion,remembring His deth & resurect:
& once agin turning 2 Him 4 4givnes & clensing,then U
hav "Come Home."

(Ilus yng man ask 4prayr & fathr had bin pray 4him)

Js 's stil exvend invitatin 2-Cum Hom

author of Heb tels us He is at rt hand of G=Evr making intr-
cessin 4us

If Js is spking 2 His Fathr about us,then His invitatin 2cum
hom is not sumth 2 tak litely

If ther is anyone of U here,no matttr who U R who hav not yet
Cum Hom I invit U 2 cum 4ward at th/clos of this servic & do so
SOFTLY & TENDRLY JS IS CALLING.

O FOR THE WONDRFUL LUV HE HAS PROMISED,PROMISED FOR YOU & FOR
ME: THO WE HAV SINNED HE HAS MERCY & PARDON,
PARDON FOR YOU & FOR ME.

COME HOME, COME HOME, YE WHO R WEARY CUM HOME

EARNESTLY, TENDERLY, JS IS CALLING -CALLING 'O SINNR CUM HOME.'

"Come Home"

Scripture: 2 Corinthians 5:6-9

(Illustration of "Landloed" begging for money for a needy family)

A knock at the door brought the lady of the house face to face with a man of sad countenance. He said, "I'm sorry to disturb you, but I am collecting money for an unfortunate family in your neighborhood." With great sympathy he went on, "The husband is out of work, the kids are hungry, the utilities will soon be cut off, and worst of all, they are going to be kicked out of their home if they cannot get the rent money by this afternoon." The woman was deeply moved and said, "I will be happy to help, but who are you?" He replied, "I am the landlord."

Probably the one thing in life everyone desires is to have a happy home, free from the cares and worries of the world. But just what is a home? Jesus said, "Foxes have holes, and the birds of the air have nests, but the Son of man has nowhere to lay His head," Mt. 8:20. We think of home as being a place where we live together with our families; a haven perhaps from the storms of life; a place of comfort where we can retreat from the world.

The Apostle Paul saw ~~ix~~ home in a different light. He was writing to the Corinthian Christians and looking at life from the perspective of all of the problems and concerns that an individual faces as he lives this human life. He states in the first verse, (read this). He is saying that the believer knows that he belongs to God and our real home is in heaven with God and this is our confidence and assurance. Then he says, (read verses 2 through 4). What he is actually saying here is that when we throw off this body, we will have another body in eternity with God. An unbeliever doesn't have this assurance and fears death as making him naked, or vulnerable to whatever lies beyond the grave. But the believer will be clothed by God.

Paul then states that this is from God as we read, (read verse 5). It is God who has given us our life, our being, and it ^{was} God who has created in us an insatiable hunger and thirst for the real meaning of life. And we only have our hunger and thirst satisfied when we come back to God. When we ~~xxxx~~ "Come Home" that is. So Paul says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith and not by sight:) We are confident I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of Him," verses 6-9.

Paul is saying that "we are confident" and by this he means we are full of courage because we know where our real home is.

Will Thompson wrote, "Softly and tenderly Jesus is calling, calling for you and for me,
Come home, Come Home."

It was Pliny who wrote, "Home is where the heart is." And Jesus said, "Where the heart is, there will your treasure be also." So if believers are to be storing up treasure in heaven, and heaven is where our hearts are, and ^{if} home is where our hearts are, then "Home for the believer is heaven regardless of what this life may hold forth in riches or pleasures.

Paul is reminding those who are believers that for the believer, the passing from this life is merely the exchange of a temporary home for the permanent one prepared for us by Almighty God through Jesus Christ. And so the call of our Savior to "Come Home" needs a response from each one of us individually. This morning as we gathered at the Lord's Table we ex-

pressed outwardly our return home. But have you returned home inwardly? Partaking of the Lord's Supper can be two things. First it can be only an outward sign of something that you feel an obligation to do. Partaking of His shed body and blood then is merely a formality and has no real meaning or purpose. If you came and partook in that manner, perhaps simply because you feel you are fulfilling a membership requirement, then we must say that you partook unworthily.

But if you partook of the Lord's Supper because you ~~are~~ truly desired to join your Savior Jesus Christ in true Communion, remembering His death and resurrection, and once again turning to Him for forgiveness and cleansing, then you have "Come Home."

(Illustration of young man asking for prayer and father had been praying for him)

Some years ago in Cincinnati a minister concluded his ~~sermon~~ sermon with an appeal by saying, "If anyone here desires help in getting to know the Lord, will you please raise your hand?" A young fellow quickly stood up and said with emotion, "Please pray for me. The burden of my sin is too heavy to bear." After the service the minister counseled with the man and he found peace by accepting Christ. The pastor advised him to write to his parents immediately after the boy said he had wandered the country for 8 years without contacting them. That very day he wrote a letter to them telling them of his conversion and how it came about. He asked for their forgiveness for his past disobedience. A few days later he received a letter from his mother. Through his tears he read, "My dear son, the joy of receiving your letter was mixed with sadness. As near as I can tell you must have accepted Christ at the same hour that your father went ~~home~~ home to heaven. He had been sick for a long time, and that day he was very restless. He tossed from side to side on his bed, crying out in misery, 'O dear Lord, please save my poor, wandering boy! Just as he slipped away, he began to murmur the same sentence again, but death sealed his lips before he could finish his plea. He was still praying when he went into the presence of Jesus. Son, I'm sure that one of the reasons you became a Christian was Dad's unceasing intercession.'"

Jesus is still extending the invitation to "Come Home." The author of Hebrew tells us that He is at the right hand of God, "Ever making intercession for us." If Jesus is speaking to His Father about us, then His invitation to "Come Home" is not something to take lightly. If there is anyone of you here, no matter who you are who have not "Come Home" yet, I invite you to come forward at the close of this service and do so.

"Softly and Tenderly Jesus is Calling. O for the wonderful love He has promised,

Promised for you and for me; tho we have sinned He has mercy and pardon,

Pardon for you and for me.

Come Home, Come Home, Ye who are weary come home;

Earnestly, tenderly Jesus is calling - calling, 'O sinner Come Home.'"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 8, 1989
Mr. Robert Weisenstein, Mr. Richard Mangel, and
Mr. Paul Riemer, Liturgists
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jennifer Gannon and Mike Gamble
+ + + + +
Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 377 "Joyful, Joyful, We Adore Thee"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, we thank you for the
Church. But we know that as members of this body we have
not always been as we should be. We have accepted your
Word and it has not moved us. We have heard your message
preached, and it was always meant for another person, and
not me. We have partaken of the Lord's Supper and have
not really wanted to give up some of our petty little
sins. We have asked for forgiveness, but have been
unwilling to give it to others. O God, come to us anew
today. Cover us with your love and forgive our wayward
acts of sin and disobedience. Through Christ our Lord.
Amen.
*Kyrle
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 442 "O Master, Let Me Walk with Thee"
Call to Prayer: Leader - The Lord be with You
People - And with Thy Spirit
Leader - Let us pray.
Morning Prayer
Giving of our Tithes and Offerings
Offertory
*Doxology - page 382
Anthem: "Heal My Spirit, Jehovah Ropheh"

Scripture: 2 Timothy 2: 1-2
Sermon: "Christian Pictures: A Son"
*Invitational Hymn No. 455 "I Am Thine, O Lord"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
Mrs. Emogene Massey in memory of her parents & sister.
Mrs. Gladys Fair will greet our members and guests at the
door this morning.
Ushering today will be Jeanne Snyder, Jane Weichey, Mid
Diefenderfer, and Judy Shearer.
Nursery will be provided
Attendance last Sunday was 156 with 20 visitors.
Van Driver for next Sunday will be Ken Draxinger.
Bonnie Gannon and Marge Smiley will be visiting the
hospital this week.
Hospitalized: Ann Williams in Allegheny General
+ + + + +
SOUP 'N SALAD DAY is Tuesday. If you can help we sure can
use you beginning Monday morning. We still need onions,
carrots and salad tomatoes. If you have been asked to
bake a cake or bring a salad, please don't forget them.
Also we need items for the Bazaar Table.
CHOIR needs some more mens voices. We need them for each
Sunday as well as for the Cantata. See Dale if you have
any questions. Men, don't forget to come in tonight at
7 P.M. to set up for soup day, also women if you can.
APPLE BUTTER... October 19, 20 and 21st. Please get your
orders in. We also need all of the help we can get for
those three days. Come at 8 in the morning, bring a
lunch and join us for a time of fellowship, fun, and work.
SUNDAY SCHOOL TEACHERS meeting is set for Tuesday, October
17th at 7 P.M. We need all of you there to finalize
plans for the Halloween Party and discuss the Sunday
School program overall.
At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist
you if you desire.

"Christian Pictures: A Son
 cripture: 2 Timothy 2:11-2
 (Ilus of modern art)
 ow this mayB th/situ w/modrn art, but one thing cant say bout
 pos P & that is, nevr paint abstrac pictur wh/dif 2interp
 In this 2nd chap 2 Tim, P paints 7 very clear picturs & thez R
 P's jurs of wat Xpians shudB
 4. ex sevr1 wks we R go 2 lk thez clear pics 2detrn complet pic-
 tur of a Xpian
 h/2nd lettr P 2 Tim was writ by P fr/prisn cel in Rome shortly
 4 P's deth
 this lettr is of mor persnl natur than 1st & in it he spks 2 Tim
 as he wud if wer giv advic 2own son
 So it not surpris he Bgin lettr by stat in 2nd vs-1st chap-READ
 t is in 1st lettr, chap 1, vs 2 he says-READ
 words=Dearlt Bluv son-hav specil mean of=My tru son & in Grk
 this fr/word=GNESIOS-gnay-see-oss-wh/mean=Genuin, tru born
 this givs word-SON dubl mean at this pt
 st mean is of an actul son & it is thus in our Scrip this morn w
 ord-SON fr/Grk word=TEKNON wh/mean a child
 this is lik a wel Bluvd son or dott'r
 it a term of endearmen
 pos Jn use mant tim in his lettr wher sed frquen=My littl childr
 or my dear littl ones, my Bluvd
 Tim was yng man that Apos P met on 1st jurny thru Lystra
 he son of Jew/Xpian moth'r Grk/Fath'r & wen P preach, Tim convertd
 2yrs latr P cum agin 2nd miss jurny & he maturd/gru so much in
 Xpian faith P tuk him on as aprentic
 & Bcuz this, P cud writ 2peo at Ch in Phil=2:19-23-READ
 P was say he knu no one quit lik Tim & sed=vs 22-READ
 U all knu wat fath'r is dont U?-A fath'r is man who carys photogra
 wher his mony used 2B
 (II)Arthur Gordin & fath'r tak 2circus)
 P spen qualty tim w/Tim & as resul turn out 2B lik son 2him
 But P also say sumth pertain 2othr typ of son
 he tol him=vs 2-READ
 his instructs R simply, shar th/things U hav receiv w/othr men so
 they in turn can pas them on
 This basicly/simply one on one evang wh/wat membrship any cong
 is about
 ea membr bear this responsibilty whthr Bliev it or not
 this only way Ch of Js Xp can grow
 But undrly wat P is say is fac that Tim thru his directin=P's,
 had Bcum nothr son
 Tim had Bcum son of G
 this was hap wen persn acpt Xp, is born agin, convert, or watevr U
 chooz 2call it
 contrary 2wat sum denoms may tel U, a persn isnt-a child of G
 B4 persn cums 2sav knowledg of Js Xp he jus one of G's creatur
 part His creatin

but wen acpt gif salv thru Xp, only then duz he Bcum a part 2/
 of family of G
 ther R quit few exampls wh/Js gav of this fac, but let me jus
 shar one relev one as fnd in gospl of Lk
 this record in chap 20 & this one favrit portin Scrip
 grp peo cal Sadds cum w/trik questin
 vs 27=no Bliev resurectin & thats why they Sad, U C
 vs 28-33
 vs 34=Js ansr in vss 34-36-Expl
 it thru Xp persn redeem; it thru His shed blud this hap & no othr
 way
 & thru Xp, not only is this persn bot w/pric, but that individ
 has th/resurectin 2etnal lif wh/also cam thru Js who cam bak
 fr/the ~~xxx~~ grav defeat deth & its powr
 P ask=0 deth wher is thy sting? 0 grav wher is thy vctry?
 it bin defeat thru Js Xp & 4Bliev'r he/she is achild of God
 this wat P also impart 2 Tim as a Son
 Th/root of Grk word=TEKNON cums fr/word wh/is TEKO-tech-0
 that root means 2produc thru seed as a moth'r, or plant, or erth
 2B born, 2B delivrd, 2bear, 2bring 4th, 2B in travail
 So P is say 2Tim he not only lik son, 2him, but he actuly is
 A Son Bcuz he has cum 2-God thru Js Xp
 (Ilus tramp beg fr/own fath'r)
 So th/Hvnly Father is wait 4ea one 2cum 2Him so He can giv them
 all He has
 th/clear acurat pictur of a Xpian is that of Being A Son, Of
 being His child thru Js Xp

(Ilus art)

paint of blak dot, on field whit, fram in brass
how much this one? Thats lite switch

man buy paint receiv lettr=DEAR SIR OR MADMAN

paint by Matisse hang upside dwn 47 days-record

GNESIOS - GNAY SEE OSS - Genmin, truborn

TEKNON - a child, my dear one

Tim & P convertd & growth

Phil 2:19-23

CARRIES
DEF: A "F" IS MAN HAS PHOTO'S WITH MONEY
USED 2B

(Ilus Arthur Gordon/bros & fathr tak circus)

Circus keeps cum bak U kno - I Kno, but chilhud duznt

vs 2=nothr typ son & how Bcum Son of God

Lk 20:27 - Sadds

28-33

34-36

P ask=O deth wher is thy sting? O grav wher is thy victry?

TEKNON cum fr/Grk root=TEKO

2produc seed thru plant or erth, or as mothr

2B born, 2B delivrd, 2Bear, 2Bring 4th, 2B in travail

(Ilus tramp & beg fr/own fathr)

Th/clear acur pictur of Xpian is that of B A Son, of B chil thr
Js Xp

"Christian Pictures: A Son"

Scripture: 2 Timothy 2:1-2

(Illustrations of Art)

★ A zealous art student went to the art gallery to study the abstract art on display there. For a good hour she looked at the paintings trying to make sense out of some of them. Finally, she was attracted to a painting consisting of a black dot on a field of white, and framed in brass. "How much for this?" she asked. "That's the light switch," the man in charge told her.

Another man who had purchased a painting of abstract art from an art gallery, received a letter a few days later from them. It began, "Dear Sir or Madman."

In 1961 a painting by the artist Matisse hung upside down for 47 days before a visitor to the New York Museum of Modern Art discovered the mistake. We are told that is a record for a wrong side up display.

Now this may be the situation found in modern art. But one thing we cannot say about the Apostle Paul, and that is, "He never painted an abstract picture which was difficult to interpret." In this 2nd chapter of 2nd Timothy Paul paints 7 very clear pictures. These are pictures of the things that a Christian should be. For the next few weeks we are going to look at these clear pictures to determine the complete picture of a Christian.

This second letter to Timothy was written by Paul from a prison cell in Rome shortly before Paul's death. This letter is more of a personal nature than the first and in it he speaks to Timothy as he would if he were giving advice to his own son. So it is not surprising that he begins this letter ~~andxxxxxx~~ by stating in the very 2nd verse of the 1st chapter: "To Timothy, my dearly beloved son."

It is in the first letter, chapter one, verse 2 that he says, "To Timothy my dearly beloved son."

The words "my dearly beloved son," have the special meaning of "My true son," and in Greek this is from the word GNEIOS=gnay-see-oss, which means, "Genuine, true born. This gives the word "Son" a double meaning at this point. The first meaning is that of an actual son. It is thus that in our Scripture for this morning the word, "Son," is from the Greek word TEKNON, which means, "a child," which is like a well beloved son or daughter. It is a term of endearment. The Apostle John used this term many times in his letters where he said frequently, "My little children," or, "My dear little ones, my beloved."

Timothy was a young man that the Apostle Paul met on his second missionary journey when he came to Lystra. Timothy was the son of a Jewish Christian Mother, and a Greek Father. Paul was so impressed with this young man that he asked him to join their missionary party. We understand that when Paul made his first missionary journey when he preached at Lystra, Timothy was converted under that preaching. Two years after Timothy joined Paul on the 2nd journey, ~~xxxxxx~~ and in that 2 year span of time, he had matured and grown so much as a Christian that Paul took him on as an apprentice. It was because of this that Paul could write to the people in the church at Philippi in his letter chapter 2:19-23, (read this).

Paul was saying that he knew no one quite like Timothy and he said of him, that "As a son with the father, he hath served with me in the Gospel."

You all know what a father is don't you? "A father is a man who carries photographs where his money used to be."

(Illustration of ~~John D. Rockefeller~~ Arthur Gordon and his father taking to circus)

A man named Arthur Gordon tells of the time when he was 13, and his brother was 10, and their Dad had promised to take them to the circus. But at lunch time there was an urgent telephone call and the boys braced themselves for the disappointment they believed was coming. But they heard their father say, "No, I won't be down. It will have to wait." When their Dad came back to the table, their mother said to him, 'The circus keeps coming back, you know.' 'I know,' said Father. 'But childhood doesn't.'

Paul spent quality time with Timothy and as a result he turned out to be like a son to him. But Paul was also saying something pertaining to another type of son. He told him, (read verse 2). His instructions are simply, share the things you have received with other men, so they in turn can pass them on. This is basically and simply one on one evangelism which is what the membership of any congregation needs to be about. Each member bears this responsibility whether they believe it or not. This is the only way the church of Jesus Christ can grow. But underlying what Paul is saying is the fact that Timothy through his direction, (Paul's), had become another son. Timothy had become a Son of God. This is what happens when a person accepts Christ, is Born again, is converted, or whatever you choose to call it. Contrary to what some major denominations may tell you, a person isn't born a child of God. Before a person comes to the saving knowledge of Jesus Christ he is one of God's creatures. But only when he accepts the gift of salvation through Christ does he become a part of the family of God.

There are ~~several~~ quite a few examples which Jesus gave of this fact, but let me just share one relevant one with you as found in the Gospel of Luke. Luke records it in the 20th chapter of his Gospel. Perhaps while you are finding that in your Bibles I can give you the background. This is one of my favorite portions of Scripture. A group of people called the Sadducees came to him with a trick question. The Scripture begins with the 27th verse, (read this). It tells us they didn't believe in the resurrection and someone has said "that is what makes them Sad You See."

But let's read the Scripture to see what transpires. (Read verses 28 through 33). Jesus then answer, (read verse 34). And then Jesus says, "But they which shall be accounted worthy to obtain that world,"

In other words, those who are believers and who enter heaven, those who ate death attain the life beyond with God. These people, "Neither marry, nor are given in marriage," there is no need for marriage in heaven. "Neither can they die anymore," death has been overcome through Christ and those who have come to Him, pass through death for it has been defeated by Him for the believer. "For they are equal unto the angels," no longer are the angels above the humans who have entered eternity through Christ. "And are the children of God, being the children of the resurrection," verse 36. "They are the children of God," and how is that relationship obtained? Jesus says, by, "Being the children of the resurrection." It is through Christ that a person is redeemed; it is through His shed blood that this happens, no other way; and through Christ not only is the person "bought with that price," but that individual has the resurrection to eternal life which also came through Jesus who came back from the

grave defeating death and its power. Paul asks, "O geath where is thy sting? O grave where is thy victory?" It has been defeated through Jesus Christ and for the believer he or she is a child of God. This is what Paul is also imparting to Timothy as A Son. The root of the Greek word - TEKNON comes from a word which is - TEKO - tech O. And that root means, "To produce from seed as a mother, or a plant, or the earth. To be born, to be delivered, to bear, to bring forth, be in travail." So Paul is saying to Timothy that he is not only like "A Son" to him, but he is actually "A Son" because he has come to ~~see~~ God through Jesus Christ.

(Illustration of tramp begging from his own father)

When Dr. Wilbur Chapman tells of a time in one of his evangelistic services a man stood up to give his testimony. He said, "I got off ~~xxx~~ at the Pennsylvania depot as a tramp. For a year I begged on the streets for a ~~xxx~~ living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' 'As soon as I saw his face, I recognized my father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, ' I have found you; all I have is yours.' The man said to the people in that service, 'Men, think of it, that I a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me to give me all he ~~xxxxxxx~~ was worth!' "

So the heavenly Father is waiting for each one to come to Him and give them all that He has. The clear, accurate picture of A Christian, is that of being "A Son." Of being His child through Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 15, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Wesley Miller and Jimmy Shearer
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 398 "Rise Up, O Men of God"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, who is rich in mercy
to all who call to you: hear us as we humbly confess
our sin and implore your forgiveness. We have broken
your laws by our deeds and words. We confess our
disobedience and ingratitude, our pride and selfishness,
and all of our failures and shortcomings toward you and
our fellow man. Have mercy on us Father, that we may
enjoy newness of life. Through Jesus Christ our Lord.
Amen.

*Kyrle
*Assurance of Pardon
*Praise: Leader: Blessed be the Lord God
People: And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 411 "Am I a Soldier of the Cross?"
Call to Prayer: Pastor - The Lord be with you
People - And with Thy Spirit
Pastor - Let us pray.

Morning Prayer
Giving of our Tithes and Offerings
Offertory
*Doxology - page 382
Anthem: "Way Beyond The Blue" - A Spiritual
Scripture: 2 Timothy 2: 3-4
Sermon: "Christian Pictures: A Soldier"
*Invitation Hymn No. 617 "Onward, Christian Soldiers"
*Closing Hymns

*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Kitty Feder in memory of her mother.
Mrs. Betty Tressler will greet our members and guests at
the door this morning.

Ushering today will be members of the Youth Group.
Nursery will be provided today by Mrs. Linda Sheppeck.
Attendance last Sunday was 101 with 3 visitors.
Van Driver for next Sunday will be Bill Snyder.
Jim Gannon and Art Snyder will be visiting the hospital
this week.

➤ Hospitalized: Ann Williams in Allegheny General

HOME - OVER THE WEEK

The Women's Fellowship would like to thank all of the
members of the church for their contributions and for
working to make this another successful Soup 'n Salad.
➤ APPLE BUTTER.....October 19, 20 and 21st. We will begin
at 8 A.M. on the 19th and 20th making sauce. On October
21st we will begin at 6 A.M. cooking outside. Please
come out to help us. If you have jars for your orders
please bring them in before Tuesday. You may place your
orders for apple butter with Phyllis or Helen.

➤ SUNDAY SCHOOL TEACHERS will have a meeting on Tuesday at
7 P.M. We need all of you out. This is for the sub-
stitutes as well. We need lot of help for the Halloween
Party.

The BCCD update on their ongoing campaign is posted on the
bulletin boards. Please take a minute to stop and read
and see what is being done in their fight to rid our
area of pornography.

*BIBLE STUDY TONITE - 7:00 - BRANK BIBLE
GETTING BACK TO JESUS*

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist
you if you desire.

(Ilus of Australia & grain, but no ships)
Ships! Ships! Ships!

vs 3=P's words wer - DISCIPLINE

(exempl of nephew: AWOL twic & discharg)

HARDNES=GRK=ENDUR HARDSHIP:SUFFR AFLICTIN:SUFFR TRUBL

H' WAS OPRES'D & HE WAS AFLICT'D, YET HE NEVR OPND HIS MOUTH
HE WAS BRO'T A LAMG 2 TH/SLAUTR & AS A SHEEP B⁴ HER SHEARERS IS
DUM, SO HE OPENETH NOT HIS MOUTH - Isa 53:7

(Ilus dentist & boy patient - no clothes)

2 Sam chap 11 - Uriah

Chap 11 & bankruptcy - Dav bankruptcy

Bakgr

vss 6-7

vs 8A

saying lik=I'm going to unwind

vss 8B-9

vs 10

vs 11

vsl2

vs 13

undrly Scrip=LOYLTY, DEDICATIB, DEVOTIN

vs 4 Tim=This wat Uriah did

(Ilus Jn, Bob, mounument to Bob in Edinburgh, Scot)
water fountain in front Candlemaker's Hall

DEDICATED TO TH/FAITHFULNES & TENACIOUS LUV OF JN GRAY'S FREN'D
A WYFE TERRIER NAMED -BOB

"Christian Pictures: A Soldier"

Scripture: 2 Timothy 2:3-4

(Illustration of Australia failing to build ships during World War I)

When World War I broke out, the leaders of Australia offered to do what they could in support of Great Britain. They asked what was the most useful thing they could do, and the reply was, "Build us ships: we want ships."

But the Australians were not ship builders, so they decided to do the next best thing which they could do, and they planted grain. They tilled all available fields, sowed seed and reaped the harvest to send to England. The grain was gathered ~~into~~ put into sacks and transported to the docks to await the ships from England to transport it to England. But the ships never came, because England didn't have the ships to spare. The grain sat stored on the docks and the mice began to get into it. The mice then went into towns and villages carrying their diseases with them, and one particular disease which attacked the eyes of many and blinded some.

And all the time Great Britain was crying for, "Ships! ships! ships!"

This is a part of what Paul was warning Timothy about. ~~XXXXXXXXXXXXXXXXXXXX~~ Paul is painting in this picture of a Christian the portrait of the Christian as "A Soldier" is being painted on the canvas of life. Paul's words were, "Thou therefore endure hardness, as a good soldier of Jesus Christ," verse 3.

Paul is saying one basic thing and that is "Be disciplined." Those of us who were in the service ~~xxxx~~ in prior years can well remember what discipline meant. Discipline took on the form of a certain kind of haircut, no beards, no mustaches, no questioning of commands, and so on. Because of our so called, "Rights" and "freedoms" many of those disciplines are now a thing of the past. I have a relative who joined the service and because he was not given the job supposedly promised to him by the recruiter he went A.W.O.L. He was arrested, taken back to the base, stood trial and was given a very light sentence. He went A.W.O.L. again and ~~xxx~~ when he was arrested again he was discharged from the service. Discipline for him was simply if you don't get what you want, misbehave and you will be released from all obligations including that of being of service to your country.

(Illustration of boy threatening to remove his clothes and Dentist's treatment of him)

A mother brought her young son to the dentist. He was brought into the dentist's office and told to get up in the chair. He looked at the dentist and said, "No, and if you make me do it I'll take off all my clothes." The dentist said, "Go right ahead." At this the boy took off his shirt and his trousers, and the dentist said, "OK, now get up in the chair." He said, "No, and if you make me, I'm going to take off the rest of my clothes." "Go ahead," the dentist said again, and off came his shoes and socks. "Now get up in the chair," the dentist said. But again the boy said, "If you make me get in that chair, I'll take off my underwear." "Go ahead," the dentist said, and sure enough the boy took off his shorts. "Now, get up in that chair," the dentist commanded, and the naked little boy climbed up in the chair. The dentist scooped up the boy's clothes and put them in a closet. Then he worked on the boy's teeth while he sat still and quiet. When he was finished the dentist said, "Now you can go." The boy said, "But I can't go without my clothes." "No" the dentist said. "When we take away clothes here, we don't return them until the next visit." At this the little boy broke into tears and ran out into the ~~waiting room~~ crowded waiting room to his mother. The dentist expected the mother to storm into his office and demand the boy's clothes, but she didn't. At the next visit the little boy climbed up into the chair and didn't make a sound. When it was time for him to go, the boy's mother came into the office, and said to the dentist, "I want to thank you for what you have done. He has been threatening to remove his clothing in public everytime he didn't get his own way, and we didn't know how to handle it. But ever since you called his bluff, he's been perfectly obedient."

Paul knew that a soldier was not supposed to go into a temper tantrum whenever he had to do something he didn't like. And he knew that discipline whether it was in the army, or in the

work of the church was a necessary ingredient ~~sixth~~ in the life of the individual. And he knew that it was discipline which produced the hardness to endure whatever came the soldier's way. The Greek word for hardness has the meaning of "enduring hardship, suffering affliction or suffering trouble." Jesus was the example for all followers of Him. It was the prophet Isaiah who prophesied of Jesus long years before He came on the scene, "He was oppressed, and He was afflicted, yet he opened not His mouth: He is brought a a lamb to the slaughter, and as a sheep before her shears is dumb, so He openeth not His mouth," Isaiah 53:7.

Paul is exhorting Timothy and every follower of Jesus Christ to be just like Him. And to be like Him requires discipline! It is a discipline that cannot be understood outside of, or apart from Christianity. Only those who are truly committed to Him have an idea what is expected of them as followers of Him.

It is then in this "Christian Picture" that Paul gives the remaining requirements of "A Soldier." In the 4th verse he writes, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," verse 4.

There is within Scripture a good example of just such a soldier. It is found in the book of 2nd Samuel. Ironically, it is found in chapter 11. We know of chapter 11, in our society today as signifying bankruptcy and it is in this chapter that we read of the spiritual bankruptcy of King David. Now you may have never thought of Uriah in the light of exemplifying what Paul was writing to Timothy about in this Scripture of this morning. But I submit to you that it is precisely what Paul was talking about.

Now we all know about David's adulterous relationship with Uriah's wife Bathsheba and the results of it. We are not going to go into those details again. Instead, we are going to look at the soldier Uriah. David has been told by Bathsheba that she is going to have his child. David, seeking to cover this up thinks of a way in which he could do this. He hits upon the plan of simply recalling Uriah from the front where he is serving in David's army. So it is that we read in the 6th and 7th verses, (read these). Having now dispensed with formalities, and putting Uriah at ease, David now says to him, "Go down to thy house, and wash thy feet," verse 8A.

This ~~ix~~ was a saying much like someone would say today, "I'm going to unwind." It meant to relax and spend time at home. But we read of Uriah, "And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of ~~the~~ his lord, and went not down to his house," verse 8B-9.

David had sought to do everything within his power to make sure that Uriah went home to his wife. But Uriah did not. "And when they had told David, saying, 'Uriah went not unto his house,' David said unto Uriah, 'Camest thou not from thy journey? Why then didst thou not go down unto thine house?'" verse 10.

David is disturbed because things are not falling into place as he thought they would.

"And Uriah said unto David, 'The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into my house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.'" verse 11.

David accepts what Uriah tells him, knowing that Uriah is being true to his role as one of his soldiers. So he takes another tack to get his plan accomplished. He tells him, (read verse 12.

So it is then that we read: "And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of ~~the~~ his lord, but went not down to his house," verse 13.

It is then that David saw he wasn't going to be able to pull this off, so he plotted to have Uriah killed in battle, and ~~just~~ perhaps no one would recall that Uriah didn't do to his house to spend an evening or two with his wife, and when the baby was born people would possibly believe it was Uriah's. But what underlies this Scripture is the loyalty, and dedication and devotion to duty of the soldier Uriah. He didn't go to his house because when soldiers were engaged in battle as Uriah was, they were not supposed to go near any women lest they would expend their physical strength which was to be exerted for the kingdom. To prevent this, Uriah didn't go home. But he was also proving his loyalty to his King by his actions. David expected this kind of obedience and loyalty from his soldiers, but he sought to have one of them act disloyally, and his plot failed. And this is exactly what Paul was writing when he said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Uriah sought to please his master who had chosen him to be a soldier and he didn't entangle himself in the affairs of civilian life because he believed that he was still on duty.

(Illustration of John and "Bob" - dog and master, and monument to the dog)

John and Bob were inseparable friends. In 1858 when John died suddenly, Bob was heart-broken. From the time of the funeral Bob would not leave the churchyard where he was buried. Even when he could be coaxed into a warm home for food and fellowship, he stayed only long enough to take care of that need, but always returned very quickly to the churchyard again. So it was until in 1872, Bob's lifeless body was found lying at his friend's graveside and he was buried near John. Today, in front of Candlemaker's Hall in Edinburgh, Scotland, there is a fountain dedicated to the faithfulness and tenacious love of ~~John's friend~~ John Gray's friend, a little Skye terrier named Bob.

True, this is the love of a dumb animal for a human. But that dog loved his master above all else. The example we can take from this is that as creations of God who can reason and think, our love for our Master should be every bit as strong. Like Uriah, we should serve our Master to the exclusion of our comfort and well being. This is exactly what Paul was saying in painting this picture of "A Soldier." God as our Commander-in-chief calls us to be obedient and faithful. If we have not acknowledged Him as Lord and Savior that must be our first step. But if we have then we need to look at our lives to compare how faithful we have been. If we have backslidden, then perhaps this morning we need to answer the invitation and rededicate our lives to disentangle ourselves from the affairs of this life in order to please Him who has chosen us to be "A Soldier." Will you answer His challenge to lead a new and righteous life today? Will you report for duty and be faithful as He desires? Will you accept His invitation today?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 22, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jimmy Shearer and Wesley Miller

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 422 "Dear Lord and Father of Mankind"

*Ascription

*Exhortation

*Confession (In Unison) We offer to thee, O Father, praise
for the gift of thy Spirit. We are made aware that your
love is given to us in many ways. When we are filled
with doubt, when we are lonely, or when we show unbelief,
it is your Spirit that fills us with your truth. And
when we burn with hatred, anger, selfishness, or greed,
it is your Spirit which speaks to us with your love.
Forgive us, and may your Spirit live, guide, and direct
us in all ways. Through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Leader: Blessed be the Lord God
People: And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 611 "Precious Lord, Take My Hand"

Call to Prayer: Pastor: The Lord be with You

People: And with Thy Spirit

Pastor: Let us pray.

Morning Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "Share His Love"

Scripture: 2 Timothy 2:5

Sermon: "Christian Pictures: An Athlete"

*Invitational Hymn No. 613 "Fight the Good Fight"

*Choral Benediction "Shalom to You"

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Donley Martin in memory of Loved Ones.

Mr. Don Kingsley will greet our members and friends at
the door this morning.

Ushering today will be Dick Mangel, Don Kingsley, Dick
Dally and Donley Martin.

Nursery will be provided today by Mrs. Barb Andrews.
Attendance last Sunday 105 with 9 visitors.

Van Driver for next Sunday will be Dick Mangel.

Don Kingsley and Daryl Merrison will be visiting the
hospital this week.

Hospitalized: Ann Williams in Allegheny General

APPLE BUTTER is finished!!! You may pick up your order
after church today. Members of the Activities
Committee will be there to assist you.

Christmas in Salem Crossroads.....A trip into the
beautiful setting of the Nativity is available to us.
This is held in Delmont, Pa. This is held on December
2,3,9, and 10 from 6 to 9 P.M. The cost is \$4.00 per
person. We would like to fill up the Van and go as
a group from the church. If you would like to go, see
Ginny as soon as possible. Reservations are a must
and the tickets go fast, so please do not wait to
long to respond. For more information on this, there
is a flier posted on the bulletin board in the Narthex.

BIBLE STUDY TONIGHT 7:00

DICK ANNOUNCEMENT

NEXT WEEK CLOCKS GO BACK

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist
you if you desire.

"Christian Pictures: An Athlete"

Scripture 2 Timothy 2:5
(Ilus of thos who hav ovrcum handicaps)
Nun of thez men wer worl renownd athlets, but ea poses qualtyz
needd 2entr any contes
P has paint pictur of=A Son; & a pictur of A Soldr, & now spks 2
T has paint on canvas of lif a portrait of=A Athlete
He daznt go in2 detail, all he sez is=Vs 5-READ
he Bgin by say=& if man striv 4mastrys is how P Bgin spk of Athl
in sum othr lettrs he refrd 2lif as B a race & he cp that race
2athlets compet in it
in 1 Cor 9:24 he say=READ
this cps 2wat tel Tim=If man striv 4mastrys=or desir 2B athlete
he mus run 2obtain, or 2win
ther no pt in run race if U expec 2 only B also ran
if U run, U mus put evrth in2 it & run 2win
2 Striv 4mastrys as P puts it requirs th/word we used 4soldires
las wk & that word is=DISCIPLINE
but disciplin can only cum 4th aftr period of training
(Ilis circus strng man & ch/treasurer)
that mayB one typ train, but actuly nothr typ train wat P had mind
(Ilus Jim Ryun's handicap)
but story Bhin determinatin this Xpian man lys in his childhud
training
(Ilus how Jim Ryun trained to win)
P is say 2Tim, in fac, 2all who wudB Xpians, 2train 4th/Xpian lif
He knu ful wel Blievrz wud run up agin strng opositin in ther
daily walk & in ordr 2B th/athlets G wants us 2B, we need 2B trai
That mean-read, study His Word; it mean atend Ch & worsh Him w/lik
minded Blievrz; it mean serv Him wnevr & wherevr He calz us 2serv;
& it mean B in touch w/G thru constan prayr
If as Blievrz we seek 2gro in our faith daily, we mus do as any
let wud do, & that is 2keep in tiptop shap & that involv train
w. bold G givs us
But P mak rathr strng pt. by add=Vs 5b READ
He is say athlet canot expec 2B in competitin 4 th/crown unles
he is do evrth acord 2 th/buk
that means keep rule & regs w/no desir 2use any method or means
wh/wud giv th/athlet wat has bin cal=T Competitiv Edg
in evr sport ther R thoz who seek 2win at any cost
th/ol standby reply is=Watevr It Taks
that means in box 2pok thumb in oponents eye; or in basbal 2delib
slid in2 2nd basman w/inten 2injur him; or in futball, 2main the
quatrback, or twist sumones arm or leg in a pileup
thez triks bin used 4yrs, but 2day we hav very subtl trik that
has reach epidemic proportins
(Ilus Ben Johnson, 1988 runnr olympics, gold medal, & steroids)
P writes that such an athlet shud not B crown'd Bcuz he has not
striv'd lawfully

P was say that tru athlet, one who striv 2B victr in th/rac is one
who iscontinuly tak disciplin necesary 4 th/preperatin & he is
also continuly bear conflic involvd in th/race
But that disciplin involvs nevr try 2tak advantag ovr anyone
els that is wrong or ilegal
ther also involv in th/run of race, th/disciplin of th/desir
2keep run on evn aftr defeat or loss of th/crown
(Ilus Kathy Ormsby and quit race, try comit suicide)
Wat made girl lik Kathy try end her lif?
ther no logicl answer, but one thing certin & that is sumhow othr
she no hav stik-2it-ivnes necesary 2continuu race regardles of
win or lose
But in that sam yr=86 in Nov, 4Qyr old Calif man finish NY City
marathon as 19,413th & final finishr, but his story unique
(Ilus Bob Weiland, no legs, run marathon w/arms)
It was P who talk bout run race as athlet shud
But P not only talk gud race, he ran one
2 Tim 4:7-READ
& add in vs 8=READ
P duznt say lik Fr. Sinatra=I Did It My Way, he says, I Hav fot
a gud fite, I hav finish my cors, I hav kep th/faith
He did all that G askd him 2do as he was abl
& now he ready 2meet his God
Wat can we say bout cors we bin run?
Has it bin acord 2 G's plan?
or has it bin acord 2 ours?
R we keep on, ~~xxxxxx~~ at keeping on?
or R we drop out Bcuz we R let worl dictat our race?
G ask us 2evaluat th/race He has set B4 us
He invits us 2run th/race in His strngth, in His powr, & 2do it
w/ courag & faith
all U acpt that challeng 2day?

IF A PERSON IS DETERMINED WHAT CAN STOP HIM?

STH COYKE

TAK A MAN AND:

*Don't
Fowler*

CRIPPLE HIM & U HAVE A SIR WALTER SCOTT

PUT HIM IN PRISON & U HAVE A JN BUNYAN

BURY HIM IN THE SNOWS OF VALLEY FORGE & U HAVE A GEO WASHINGTON

HAVE HIM BORN IN ABJECT POVERTY & U HAVE AN ABRAHAM LINCOLN

FLOG HIM WITH ASTHMA UNTIL AS A BOY HE LIES CHOKING IN HIS

FATHER'S ARMS & U HAVE A THEODORE ROOSEVELT

STAB HIM WITH RHEUMATIC PAINS UNTIL FOR YEARS HE CANNOT SLEEP

WITHOUT AN OPIATE & U HAVE A CHARLES STEINMETZ

PUT HIM IN A GREASE PIT OF A LOCOMOTIVE ROUNDHOUSE & U HAVE

A WALTER CHRYSLER

MAKE HIM A 2ND FIDEL IN AN OBSCURE S. AMERICAN ORCHESTRA & U HAVE

A TOSCANINI *DISCIPLINE/TRAINING*

(Illustrate Circus strong man & Chief/Treasurer)

(Illustrate Jim Ryun & his handicap in 1500 meter race)

(Illustrate Jim Ryun & his training 2 Beum worlds fastest mile runner)

vs 5B=by rules/by book

examples=box, baseball, football play dirty

WATEVER IT TAKES attitude

competitiv edge

(Illustrate Ben Johnson 1988 & steroids)

(Illustrate Kathy Ormsby, suicide attempt) *4 DAYS, 2 HRS. 48 MIN 17 SEC.*

(Illustrate Bob Weiland, no legs 19,413 finisher NY city marathon)

2 Tim 4:7-8

1. TEST CONDITIONING

2. PRAGMATIC PRES. COUNCIL PHYS. FITNESS

What can we say about race we run? *3. SHOW BORN AGAIN XPIAN*

Has been accorded G'S Word?

FAITH

Re we keep on at keep on?

Re we let world dictate our race?

G k us evaluate race He set B4 us

h invites run in His strength, His power, & 2do w/Courage & Faith

"Christian Pictures: An Athlete"

Scripture: 2 Timothy 2:5

(Illustration of those who overcame handicaps)

If a man is determined, what can stop him?

Take a man and:

Cripple him and you have a Sir Walter Scott

Blind her and you have a Fanny Crosby

Put him in prison and you have a John Bunyan

Bury him in the snows of Valley Forge and you have a George Washington

Have him born in abject poverty and you have an Abraham Lincoln

Afflict him with asthma until as a boy he lies choking in his father's arms and you have A Theodore Roosevelt

Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Charles Steinmetz

Put him in the grease pit of a locomotive roundhouse and you have a Walter Chrysler

Make him a second fiddle in an obscure South American orchestra and you have a Toscanini

None of these men were world renowned athletes, but each ~~ix~~ possessed the qualities needed to enter any contest. Paul has painted a picture of "A Son," and a picture of "A Soldier." Now he speaks to Timothy and paints on the canvas of life a portrait of "An Athlete." He doesn't go into detail here, all he says is, "And if a man strive for masteries, yet is he not crowned except he strive lawfully." verse 5.

"And if a man also strive for masteries," is how Paul begins to speak of an athlete. In some of his other letters he referred to life as being a race. And he compared that race to athletes competing in it. In his 1st letter to the Corinthians in chapter 9, verse 24 he says, READ this verse). This compares to what he is telling Timothy, "If a man also strive for masteries." Or, "If a man desires to be ~~an~~ Athlete," he must run to "obtain" or to win. There is no point in running the race if you only expect to be an also-ran. If you run, you must put everything you have into it and run to win. To "strive for masteries" as Paul puts it requires the word we used for Soldiers last week and that word is "Discipline." But ~~wixx~~ ~~xxxx~~ discipline can only come forth after a period of training.

(Illustration of circus strong man and church treasurer)

The strong man at the circus gave a demonstration of his strength by squeezing an orange to pulp, then offered a reward to anybody who get another drop of juice out of it.

A small, very thin, weak looking older man stepped up, took the orange, squeezed it, and out came several more drops of juice. The circus strong man was astonished and he asked the man how he could ~~xxxxxx~~ perform such a feat. He said, "I'm experienced at this sort of thing. I've been a church treasurer for 30 years."

That may be ont type of training, but actually another type of training is what Paul had in mind.

(Illustration of Jim Ryun world's fastest mile runner, and his handicap)

In 1972 Jim Ryun was picked as the winner of the 1500 meter race at the Olympics held in Munich, West Germany. There were only 500 meters led to run when a runner from Pakistan swerved into Ryun and made contact with Ryun's feet. The contact with Ryun made Ryun fall and in doing so he bumped into a runner from Ghana knocking him down. By the time the ~~two~~ fallen runners came out of their daze, they realized all of the other runners were ahead of them. The runner from Ghana threw up his hands in disgust and walked off the track. But not Jim Ryun. He knew that he wouldn't win the race, but he picked himself up and stunned, and injured he finished the race, placing ninth in the race.

But the story behind ~~xxxxxxxxxxxx~~ the determination of this Christian man, lies in his childhood training.

(Illustration of Jim Ryun's training to run)

Jim Ryun tried out for the track team in high school when he was a freshman, but he was too frail. He tried out again in his sophomore year and convinced the track coach that he had possibilities. The coach decided to put him on a rigorous training schedule. So after he had delivered all of his morning papers each morning, he would run six miles regardless of the weather. Then in the evening he would run some more. Early risers saw this lonely figure running across the prairies in the outskirts of Wichita, and they shook their heads in puzzlement. His parents thought he would hurt himself physically because he took his track so seriously. He would actually vomit after every race, and would come home at night and flop into bed without eating. Because of this self-disciplined training, Jim Ryun became the world's fastest mile runner.

Paul is saying to Timothy, in fact, to all who would be Christians, to train for the Christian life. He knew full well that believers would run up against strong opposition in their daily walk and in order to be the Athlete God wants us to be, we need to be trained. Our training comes through seeking the things of God. That means reading and studying His Word. It means attending church and worshipping Him with like believers. It means serving wherever, and whenever He calls us to serve. And it means being in touch with God through constant prayer. If we as believers are seeking to grow in our faith daily, we must do as any Athlete would do, and that is to keep in tip top shape and that involves the use of God's Word, church, ~~prayer~~ service, and prayer.

But Paul makes a rather strong point by adding, "Yet is he not crowned, except he strive lawfully."

He is saying that the Athlete cannot expect to be in competition for the crown, unless he is doing everything according to the book. That means keeping the rules and regulations with no desire to use any means or method which would give the Athlete what has been called, "a competitive edge." In every sport there are those who seek to win at any cost. The old standby used is the reply, "whatever it takes." That may mean in boxing to poke a thumb in the opponents eye; or in baseball to deliberately slide into the second baseman with intent to injure him; or in football to maim the quarterback, or twist someone's leg or arm in a pileup. These tricks have been used for years, but today we have a very subtle trick that has reached epidemic proportions.

(Illustration of Ben Johnson, 1988 Olympic runner and steroids)

Last year, 1988 the whole world cheered a Canadian runner who blazed his way to an Olympic gold medal. But then the world gasped when it was discovered that he was using the so called "competitive edge" by taking steroids. His medal was stripped from him in disgrace and rightly so.

Paul writes that such "An Athlete should not be crowned because he has not strived lawfully. Paul was saying that a true Athlete, one who is striving to be the victor in the race, is one who is continually taking the discipline necessary for the preparation and he is also continually bearing the conflict involved in the race. But that discipline involves never trying to have an advantage over anyone else that is wrong or illegal.

But there is also involved in the running of the race, the discipline of the desire to keep on running even after defeat, or loss of the crown.

(Illustration of Kathy Ormsby and quitting the race)

You may have heard of Kathy Ormsby who was a student at North Carolina State in 1986. She

was in pre-med, on the dean's list and in April of 1986 set an American Collegiate record ~~xxxxxxx~~ for the 10,000 meter race. She had qualified for the 3,000, 5,000, and 10,000 NCAA championships in Indianapolis in June of that year. Everything was going right for this 21 year-old college junior.

The day of the race in the 10,000 meter run she quit at 6,500 meters, left the stadium and jogged to a bridge two blocks away, and jumped. She fell 40 or 50 feet. Now, she is paralyzed from the chest down. Kathy Ormsby will never run again.

What made a girl like Kathy seek to end her life? There is no logical answer, but one thing is certain, and that is somehow or other she didn't have the stick-to-itiveness needed to continue running the race regardless of winning or losing. But in that same year, 1986, in November, a 40 year-old man from California finished the New York City marathon as the 19,413th and final finisher. But his story is unique.

(Illustration of Bob Wieland, no legs, running marathon with his arms)

The man's name is Bob Wieland and when he crossed that finish line on November 6, 1986, he was the first man to run a marathon with his arms instead of his legs. His legs were blown off in Viet Nam. He sits on a 15 pound saddle and using his muscular arms like crutch lifts his torso to swing it forward. ~~He finished the marathon in 4 days, 2 hours, 48 minutes, 17 seconds.~~ Bob starts at 8:23 A.M. Sunday, more than 2 hours before anyone else. His average speed is about 1 mile per hour. The man who won the race, ran the entire race in the time it took Bob Wieland to cross the Verrazano Bridge. Race officials say he recorded the slowest time ever run in a marathon history. It took him 4 days, 2 hours, 48 minutes, 17 seconds.

Asked why he did it, he said for the same reason 20,000 others did it. But he had 3 specific reasons; to test his conditioning, to promote the president's Council on physical fitness, and to show his born-again Christian faith.

It was Paul who talked about running the race as "An Athlete" should. But Paul not only talked a good race, he ran one. He wrote to Timothy in the 4th chapter of this 2nd letter, and in the 7th verse states, "I have fought a good fight, I have finished my course, I have kept the faith."

And he adds in the 8th verse, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Paul doesn't say like Frank Sinatra, "I Did It My Way." He says, "I have fought a good fight, I have finished my course, I have kept the faith."

He did all that God asked him to do as he was able. And now he was ready to meet His God.

What can we say about the course we have been running? Has it been according to God's plan, or has it been according to ours? Are we keeping on at keeping on? Or are we dropping out because we are letting the world dictate our race? God is asking us to evaluate the race He has set before us. He invites us to run the race in His strength, in His ~~mx~~ power, and to do it with courage and faith. Will you accept that challenge today?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 29, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jimmy Shearer and Wesley Miller
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 6 "This Is My Father's World"
*Ascription
*Exhortation
*Confession (In Unison) O God, our Father, you know
that we all face the temptations of life. You know
that many times we are turned on by the world and
turned off by religion and the Church. You know that
we do not want to discipline ourselves to a love that
demands obedience. But you also know that since we
are human, we can only resolve our problems and our
difficulties through you. Help us in our weakness
to become strong, and in the midst of our sins to
find forgiveness. Hear us now, and let us hear
your command, "Go and sin no more." We ask this
in the name of our Lord and Savior Jesus Christ. Amen.
*Kyrle
*Assurance of Pardon
*Praise: Leader: Blessed be the Lord God
People: And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 357 "O for a Heart to Praise My God"
Call to Prayer: Pastor: The Lord be with You
People: And with Thy Spirit
Pastor: Let us pray.
Morning Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Aaron's Blessing"

Scripture: 2 Timothy 2:6
Sermon: "Christian Pictures: A Farmer"
*Invitational Hymn No. 621 "Turn Your Eyes Upon Jesus"
*Choral Benediction
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by Mrs.
Kathy Goda in honor of her Mother.
Miss Wendy Norman will greet our members and guests at the
door this morning.
Serving as Ushers today are Marge Smiley, Genny Nohach,
Lucille Tack and Deb Melton.
Nursery will be provided by Mrs. Sue Davis.
Attendance last Sunday was 127 with 17 visitors.
Van Driver for next Sunday will be Jim Gannon.
Ben Vensel and Ken Draxinger will be visiting the hospital
this week.
*Hospitalized:
Ann Williams in Allegheny General
* * * * *
CHOIR practice has been changed to Tuesday of next week at
7 P.M. followed by Cantata practice at 8:15 P.M. Youth
Choir practice will begin on November 9th at 6:15. We
need the youth also to be a part of the Cantata, so
please come and share in this with us.
COUNCIL meeting will be held on Wednesday at 7 P.M.
*Next Sunday will be the day of election of new Elders and
Deacons to the church board as well as the adoption of the
1990 budget. Please be there, we need you.
Talent Sheets and Pledge Cards will be sent out in this
Newsletter. Please take a minute and read over it and
mark the areas which you would be willing to serve. We
need some new faces and helpers here. Don't rely on the
same ones all of the time.
The trip to Delmont to see "Christmas in Salem Crossroads"
is filling up. The trip is set for December 3rd. We will
leave early in the afternoon so we can stop for dinner and
then plan to arrive in Delmont at 6 P.M. for the first
tour. If you are interested, please see Ginny, and as
soon as you can. We must call for tickets.
At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your life.
This invitation gives the opportunity to accept Christ,
to pray, to meditate, or to seek counseling. The altar is
open to everyone. The Pastor will assist you if you
desire.

"Christian Pictures: A Farmer"

Scripture: 2 Timothy 2:6

(Ilus not B farmboy, but city boy)

(Ilus story city slkr & "How long cows shudB milkd?)

Hav cum 2conclusin P was not much of Farmr withr

In this pictur P is paint as a Xpian as Farmr, he duznt say

thpertain 2how farming is dun

Al he say is=Vs 6 - READ

that is talk bout wat prob bes part of farm & that is reap, the
tak out of field th/producc has cum 4th

now anyone, includ me, kno in ord 2hav crop 2reap, U mus 1stplant

But B4 U plant seed, th/gr needs 2B preppd

but evn tho P no stat thez things here, it is implyd

how els cud farmr, or husbdman as calld here, tak his shar of
crops if no work field?

But P duz instruc Tim in nothr chap & he also tel peo in Ch

in Gal 6:6=READ

2undrstan wat P say, we note he thot of Xpian 1st as=SON, then as

SOLDIER, then as ATHLETE, & now as FARMER

th/Xpian is 2B th/embodiment of all thez, he is 2posses th/attrib

of SON, SOLDIER, ATHLETE, & A FARMER

2do so in ea instanc requirs preparatin & altho P no say so in

this text, it implyd Bcuz impos 2hav crop w/out plant

In 4th chap vs 2 P say=READ

th/prep of soil is very import: if field nevr bin plant field
musB clear shrubs/trees; then stumps/stons; then fert/cult/plow

all this B4 seed can B sown & Xpian pictur here as Farmr &

seed he sow is Word of G, his mesag of salv

P tel Tim work on harts thoz do not kno this mesag & this musB

dun regardless of seasn, weathr, watevr

ther is a crop 2B plant & soil musB prep

(* s farmr teach son how 2plow & crookd rows)

Th, obj of Xpian Farmr is 2 pt peo 2 th/obj of our faith & that is

Js Xp

if we proceed in that direc th/furows we plow wil run strait &

tru

but if we seek 2steer on anyth els th/furows wilB crookd & mak

it dif 2plant th/propr seeds

by this I mean we canotB run fr/one minstr 2anothr or watevr

Xpian fad cum along

We hav seen I'm sur how milions of peo hav Bcum disil Bcuz they

hav pointd 2nothr humm B insted of Js Xp

Th/folows of Jim Bakr R gud exampls Bcuz thoz peop had ther

eyes on a man & not on th/Lord

Our focus MustB completly on I Js & we ea need 2B lk 2Him &

steer by Him

But wat bout crop aftr bin plantd?

th/job not ovr yet & ther stil work 2do

th/yng plants need 2B weed/watrd & this taks nurtring

this one mos demand tasks Bcuz seem 2B ptles

No mattr how may weeds pul, they jus keep cum up dont they?

But procc of care & nurtur goes on

(Ilus SG trachr, &nu suits of clothes & Bob Morrison misinary)

I kno SS teachrs who R discourag Bcuz few or no pupils sho, &

parents no seem 2care bout sp/welfar ther childrn;

P nl calc no help & thez teachrs redy 2quit

But we cannot giv up

th/weeds always seem 2keep cum bak

as we striv 2nurtur anyone in th/faith we musB awar Satn throws

many rdblocks in our path

we jus nevr kno wat may cum 4th in lif of jus 1 persn we mayB

nurtur in th/faith

WE CANOT, WE DAR NOT QUIT

we mus keep on keeping on fighting th/weeds & this wat P say

wen tel Tim- chap 4:2=READ

P stat truth this vs that is privileg evry Farmr has=READ vs 6

TEXT

in othr words th/Farmr gets 2B th/first 2shar w/his famly fr/the

crop that cum 4th

Th/Xpian is 2 C himself in th/sam way

(Ilus Chines & plant potatoes)

But 2day we all kno 2many Xpians R stil plant smal potatoes &

this is why so littl B dun 4 Xp 2day

wen we giv th/Big potatoes 2Him, He wil always opn th/windows of

hyvn & pour out His blesings

This wat P say this vs & th/mean is=we bin recips of 1stfruts

wh/is Js Himself; thru Him hav 4givnes & resur 2etnrl lif thru

Him & we R in turn 2tak thez 1stfruts & shar w/others

(Ilus of American in Austrai, clean womn & Js seen in her)

He met sumone who showd him Js in her lif

do peo meet wen they meet one of us?

they 2 Js Xp?

R they lking in His face?

R they C th/1stfruts we R galdly & wilngly shar?

Ea pictur P paint sho dif aspec of Xpians makup

but in ea ~~xxxxxx~~ one th/pictur always shud sho othrs a reflectin

of th/Savior fr/that lif

Can we say that is wher we R 2day?

& if not, wat R we go 2do 2chang that pictur?

Ilud=U CAN TAK TH/BOY OUT OF TH/CUTY,BUT U CANT TAK TH/CITY OUT
OF TH/BOY
City slikr ask Farmr=PLEAS TEL ME HOW LNG COWS SHUDB MILKD??
SAME AS SHORT COWS

Gal 6:6-8 - READ

Picturs of=SON,SOLDIER,ATHLET,FARMR

2 4:2

prep of soil

(Ilus farmr teach son 2plow & crookd rows

mus sterr on Ks & no othr - (Jim Bakr exampl)

Nurturing:

(Ilus SS teachr & 3suits of clothes=Bob Morrison)

We canot,we dare not quit

Vs 6=FIRSTFRUITS

(Ilus Chinese plantd small potatoes,ate big ones)

(Ilus American in Austria & cleaning woman)

Who do peo C wen they meet one of us?

Do they C Js Xp?

R they lking in His face?

R they C lstfruts we R gladly/wilingly shar?

Ea one picturs shud sho othrs reflectin Js Xp in that lif

Can we say that wher we R 2day?

If not,wat R we go 2do 2chang that pitcur??

"Christian Pictures: A Farmer"

Scripture: 2 Timothy 2:6

I must confess that this morning's topic is not one that I can truthfully say I know an awful lot about. Being born and raised in the city, farming has never been a subject I know too well. The old saying is, "You can take the boy out of the city, but you can't take the city out of the boy," and I'm probably a testimony to that fact. I must admit that I'm somewhat like the city slicker who asked the farmer, "Please tell me how long cows should be milked?" And the farmer answered, "The same as short ones." But if there is one consolation in this topic of farming, I think it is that Paul wasn't too informed on farming either.

In this picture he is painting of a Christian as "A Farmer," he doesn't say anything pertaining to how farming is done. All that he says is, "The husbandman that laboreth must be first partaker of the fruits."

That is talking about ~~xxx~~ perhaps the best part of farming and that is the reaping; the taking out of the field the produce that has come forth. Now anyone, including me, knows that in order to have a crop of any kind, you must first plant it. But before you plant the seed, the ground needs to be prepared. But even though Paul does not state those things here, it is implied. How else could a "Farmer" or, "husbandman" as he is called here, take his share of the crops if he didn't ~~xxxx~~ work and plant the field? But Paul does instruct Timothy in another chapter of this letter, and he tells the people in the Church in Galatia. In the 6th chapter we read of this. To understand what Paul is trying to get across as his message, we need to note that Paul thought of a Christian as first "A Son," then as "A Soldier," then as "An Athlete," and now as "A Farmer." The Christian is to be the embodiment of all of these things. He is to possess the attributes of A Son, A Soldier, An Athlete, and A Farmer. To do so requires in each instance preparation. And although Paul does not spell this out in this 6th verse it is implied because it is impossible to have a crop come forth without first planting it. Even a city boy like me knows that.

It is in the 4th chapter of this same letter that Paul tells Timothy, in verse 2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

The preparation of the soil for planting is very important. If it is a field that has never been planted before the trees and shrubs must be removed; then the stumps and large stones. Then it must be plowed and fertilized and cultivated. All of this before the seed can be sown. The Christian here is pictured as A Farmer and the seed he sows is God's Word, His message of salvation. Paul was telling Timothy to work on the hearts of those who do not know this message. This must be done regardless of the season, regardless what the weather. There is a crop to be planted and the soil must be prepared.

(Illustration of farmer teaching son how to plow)

A farmer had a son who wanted to learn to be a farmer just like his Dad. So his Dad tried to show him everything he knew. In the spring he told his son that now that he was driving the tractor he would teach him to plow. He took him out to a field and he pointed to the field right next to this one and he said, "see how nice and straight those rows are?" The boy asked, "How do you get them so straight?" He answered, "What you have to do is to look to the horizon and pick out an object and steer right toward it. Then when you turn at the end of the row, pick out an object in the opposite direction and steer toward it. That way, your rows will be nice and straight." The boy said, "Well, I'll try Dad."

But what about the crop after it has been planted? The job is not over yet and there is still work to do. The young plants need to be watered, and the weeds need to be pulled. This takes nurturing and it is one of the most demanding tasks because it seems so pointless. No matter how many weeds you pull they keep coming back don't they? But the process of caring and nurturing goes on.

Many years ago a manufacturer in Scotland decided he wanted to help a Sunday School class of very poor boys. He told the Sunday School teacher that he would supply a new suit of clothes for each boy if they would promise to attend regularly. The worst, and most unpromising boy in the class was a lad named Bob. He came to Sunday School, got his new suit of clothes and then dropped out after a few Sundays. The Sunday School teacher ~~went to~~ ~~the~~ ~~boy's~~ ~~house~~ ~~and~~ ~~found~~ ~~him~~ ~~playing~~ ~~in~~ ~~that~~ ~~new~~ ~~suit~~ ~~which~~ ~~was~~ ~~now~~ ~~very~~ ~~dirty~~ ~~and~~ ~~torn~~. He told the businessman about this and the man said he would like to give that boy another suit. So Bob got his second suit and after attending once or twice didn't come any more. The Sunday School teacher reported this to the businessman and advised him that they should give Bob up as a bad apple. But again the businessman said the boy was worth one more suit, so he got a third suit for Bob. The Sunday School teacher talked to him and Bob promised that he would come regularly. He kept his promise and did come and in time accepted Christ as his Savior. But the end of the story is that this ragged, very poor street urchin named Bob, went on to become the Rev. Robert Morrison the great missionary to China. It was he who translated the ~~Chinese~~ Bible into the Chinese language and made it possible for millions to come to ~~the~~ ~~salvation~~ ~~through~~ ~~Jesus~~ ~~Christ~~.

I know Sunday School teachers who are discouraged because a few or none of their pupils show up. Personal calls don't seem to improve the situation and these teachers are ready to quit. But we cannot give up. The weeds always seem to keep coming back. As we strive to nurture anyone in the faith we must be aware that Satan throws many roadblocks in our paths. But we just never know what may come forth in the life of just one person we are nurturing in the ~~faith~~ faith. We cannot, we dare not quit. We must keep on, keeping on fighting the weeds. This is what Paul is saying when he tells Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Paul states a truth in this verse that is the privilege every ~~farmer~~ farmer has. He says, "The husbandman that laboreth must be first partaker of the fruits."

In other words, the farmer gets to be the first to share with himself and his family from the crop that comes forth. The Christian is to see himself in this same way.

(Illustration of Chinese and planting potatoes)

Years ago Chinese farmers decided they would eat the big potatoes and plant small ones for seed. But they learned something through the years that followed. By doing this it reduced the size of the potatoes to marbles. They learned they could not keep the best things of life for themselves and use the leftovers for seed.

But today we all know that too many Christians are still planting small potatoes and this is why so little is being done for Christ today. When we give the big potatoes to Him, He will always open the windows of heaven and pour out His blessings. This is what Paul was saying in this verse. The meaning is that we have been recipients of the firstfruits, which is Jesus Himself, the firstfruits from the dead. We have received forgiveness of sins and the resurrection to eternal life through Him. We in turn are to take ~~these~~ these gifts and share them with others.

(Illustration of American in Austria, cleaning woman and Jesus seen in her)

An American tells of a time when he arrived in Austria very late at night. He didn't know exactly where he was, didn't know how to get to where he was going, was hungry, tired and didn't have any money. His friends were to meet him here in Vienna, but he had missed them. He was standing in this street car station leaning against a pole when this little old wrinkled woman came up to him. She was a cleaning lady and it was her job to sweep out the station. She asked him if he was hungry and before he could answer, took her lunch from a brown paper bag and offered him half. He said that she had not only helped his hunger, but had lifted his sagging spirit in an unforgettable way. He said he could never forget her. She talked to him for over an hour. He learned that her life had been very hard. She had been raised in the country and knew nothing but hard work on a farm. She lost her husband and two sons in the war and only her daughter had survived. But she said she was thankful for many things. He asked her why she had shared her lunch with him and she said, "Jesu ist mein Herr. Gott ist gut." (Jesus is my Lord, God is good.) She understood and lived the story of Jesus in a way that most sophisticated scholars could never do. He asked himself, "Who was it I really met that night in Vienna?"

He met someone who showed him Jesus Christ in her life. Who do people meet when they meet one of us? Do they see Jesus Christ? Are they looking into His face? Are they seeing the firstfruits that we are gladly and willingly sharing? Each picture of a Christian that Paul paints shows a different aspect of a Christian's makeup. But in each one the picture should always show others a reflection ^{OF} the Savior from that life. Can we say that is where we are today? And if not, what are we going to do to change that picture?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 5, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Chris Shearer and Raymond Gamble
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 12 "O Day of Rest and Gladness"
*Ascription
*Exhortation
*Confession (In Unison) O Father, giver of such bounty as
we see each harvest time, we know we are not worthy
to gather the crumbs from under your table; yet, out
of your great love and mercy, you have not only
bestowed this material abundance, but beyond all our
deserving have given us a Savior, Jesus Christ. Help
us to believe, and believing to accept; and accepting,
help us to act. Your will, not ours be done. We ask
this all in the name of our Lord and Savior, Jesus
Christ. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 625 "Lord, Speak to Me"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Morning Prayer
Offering
Offertory

*Doxology - page 382
Anthem: "Until Then"
Scripture: 2 Timothy 2:15
Sermon: "Christian Pictures: A Workman"
*Invitation: al Hymn No. 473 "Make Me A Blessing"

*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Leroy Andrews and family in memory of
Mrs. Jane Andrews.

Mrs. Lois Pennington will greet our members and guests at
the door this morning.

Ushering today will be Marty Henry, John Snow, Jeff
Snyder and Walter Hollefreund.

Nursery will be provided today by Mrs. Dawna Rhodabarger.
Attendance last Sunday was 123 with 14 visitors.

Van Driver for next Sunday will be Joe Youngblood.

Dick Dally and Bob Weisenstein will be visiting the
hospital this week.

Hospitalized:

+ + + + +

> Immediately following the church service today we will hold
a meeting in Rehoboth Hall for the Adoption of the 1990
budget and for electing 4 new Deacons and 2 new Elders.
Those seeking election are:

Deacons: Donley Martin	Elders: Rick Vinroe
Bill Snyder	Virginia Mangel
Ray Isherwood	
Kathy Goda	
LuAnn Janicki	

Today at 2 P.M. the Choir will gather at Sunnyview to
bring a message of music to the patients. This is part of
The Butler County Sunday School Association program.

> The new BCCD Newsletter is on the table in the Narthex.

> We are going to have a food drive again this fall for the
needy families of the church and friends. Please help
us out and participate in our work to help make someones
Thanksgiving a pleasant one. Please bring your food
items in on November 19th.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling. The
Altar is open to everyone. The Pastor will assist you
if you desire.

(Ilus skulboy & NOW DAD, FOR THE GUD OLD DAYS)
 mos peo lk bak & say this
 but he rite Bcuz thez R th/gud old days
 Bi hop Polycarp 155 AD-MY G,WAT A GENRATIN U HAV CAUSD ME 2LIV
 (Ilus boy & molasses-L,MAK ME EQU 2TH/OPORTUNITY NOW AT HAND)
 JUDY=2mak evr effort,&xxxxxxx 2B earnest,diligent
 SHEW=2exhibit,2stan Bsid,2pruv
 APPROVED=tried,accepted
 MAK EVR EFORT 2EXHIBIT & PRUV URSELF AS TRYD & ACPTD BY GOD
 WORKMAN=toilr,teachr,laborer
 (Ilus 1st,2nd,3rd clas passngrs)
 3rd clas=thoz who wil 2go out & push
 not 1st who wil sit & lk whil othrs work
 not 2nd who R wil walk way wen real work Bgin
 (Ilus reportr visit leper & WUNDT DO THAT FOR MILLION DOLARS)
 RIGHTLY=starit mannr lik farmr plow
 DIVIDING=2dissect in a strait manner
 WORD OF TRUTH=G's Word
 WORKER def=MAINTENANC & PRODUCTIVTY 2MAINTAIN ONE'S BEING
 (Ilus Churchill & Coal Miners WW II)
 GENTLMEN:THEY SAY HITLR IS CUM & HE HAS LOOM MEN ON SEA,
 HE HAS LOOM ON LAND,& HE HAS LOOM IN TH/AIR
 BUT I SAY 2U,ONE DAY WE R GO 2B VICTORIOUS IN THIS MATTR &
 ONE DAY WE WIL WALK DWN TH/STREETS OF LONDON IN VICTRY
 & I WIL SAY 2 A SOLDIER*WHER WER U IN BRITIN'S FINES HOUR?
 & HE WIL ANSR*I WAS IN TH/TRENCH W/MY RIFL FULFIL MY RESPON-
 bilty doing my part 4MY COUNTRY
 & I WIL SAY 2 A WIF & MOTHER-WHER WER U IN BRITINS FINES HR?
 & SHE WIL SAY-I WAS IN A HOSPITL CAR 4WOUNDD,FULFIL MY
 RESPONSIBLTY & DOING MY PART FOR MY COUNTRY
 & I WIL ASK SUM OF U-WHER WER U DURING BRITINS FINES HR?
 & U WIL SAY-I WAS DWN IN TH/PIT OF TH/MINE W/MY FACE AGIN
 TH/FACE OF TH/COAL FULFIL MY RESPOSNBILTY DOING MY PART FOR
 MY COUNTRY
 MAK EVRY EFORT 2EXHIBIT & PRUV URSELF AS TRYD & ACPTD BY GOD,
 A COMON TOILR,A LABORER WHO DUZNT NEED 2B ASHAMD,WHO LK A
 FARMR CAN PLOW IN A STRAIT LINE,& DISECT IN A STRAIT MANNR
 TH/TRUTH OF G'S WORD.
 Can U C Urself in this pictur?as U liv Ur lif day by day???
 Wil U ansr G's cal & 2B a Workman 4Him?

"Christian Pictures: A Workman"
 Scripture: 2 Timothy 2:15
 (Ilus skulboy & Gud old days)
 Bishop Polycarp one erly Xpian martyrs of Ch sed 55 AD
 "MY GM IN WAT A GENRATIN U HAV CAUSD ME TO LIV"
 thez R day in wh/our bes enrgys demand,our fines talents askd4,
 expert mangamen of our tim is requird
 Lkuz this we shudB lik littl boy who luv molases:
 (Ilus boy fal in & pray=L,MAK ME EQU 2TH/OPORTUNITY NOW AT HAND)
 This mayB ovrsimplifcatin wat P try paint this pictur of Xpian
 as "A Workman"
 Let's lk how P spel out th/liv of TH/GUD OLD DAYS
 P Bgin=Vs 15A
 word-STUDY as we kno is limitd & we think as read ovr sumth as
 skulwork
 STUDY mean=2mak evr efort,2B earnest,2B diligt in Xpian walk
 Nes P say=Shew thyself & word SHEW mean=2stan Bsid,2exhib,2B
 handy,redy,pruv
 But 4 wat reasn? - P ad=Approvd un2 God
 Appruvd mean=tried,accptd,communicatd by teaching
 Vs wud read 2this pt=MAK EVRY EFORT 2EXHIBIT & PRUV URSELF AS
 TRIED & ACCEPTED BY GOD
 Th/pictur paint 4 Tim & all Blievrs is thus far of one who is
 2B all that G wants him 2B
 It is at this pt that P reveals wat th/Xpian is 2B lik & it is
 simply=A WORKMAN
 Is this really wat G wants xxxxxxxx ea of us 2B???
 Ther R many Xpians who turnup ther noses at this very idea of
 B a comon workman
 But this precisly wat P say
 WORKMAN is=a toiler,a teacher,a laborer,whi/in his tim wer all
 pretty much on th/sam level
 ut cant U hear sumbody say=ME,A COMON TOILR,OR LABORER?
 I hav mor talent than that,my job shudB 2giv ordrs
 I'm mor in mangament,I'm whit colar and not Blu colar workr
 But that is wher th/cal 2B a Xpian taks on a dif aspec fr/world
 (Ilus 1st,2nd,3rd,clas passngrs on stagcoach)
 Wat needed in Ch 2day is mor 3rd clas passngrs-thoz who wil 2go
 out & push
 we hav enuf 1st clas passngrs who wil 2sit & luk whil othrs R
 working
 & we dont need anymor 2nd clas passngrs who R wil 2walk away
 wen th/real work Bgins
 Wat we need R thoz 3rd clas passngrs who dont care bout rank or
 status,& who R wil 2work regardles wat th/task in th/kingdom
 Js toels us thoz who R really His R thoz who R workrs lik Him
 (Ilus reportr visit leper hospital,& wudnt do 4-million dolars)
 P WIL 2stop 2th/mental tasks of th/kingdom

R U wil 2stoop 2th/menial taks of th/kingdom & count Ur 2/
labor as joy 2serv th/Lord???

P sez this workman shudB so aprvd by G - (res of vs)

Th/remaindr this vs mean exacly wat it says

2B unashmd mean simply hav no embarasmen bout work or labor
th/workman is do 4 th/Lord

ritely means in a strait mann'r & it is thot of as plowman plow
rait furrow

& ther's that farmr agin fr/las wk & U mite remem farmr teach
son how 2plow strait rows

word=Dividing is ad 2word ritely & it means 2dissect in a
strait mann'r

thus=ritly dividing means 2cut thru sumth in a strait line

Th/Word of truth is G's Word

Th/Xpian as A Workman is 2 kno G's Word & use it not only 4his
lif,but 4 th/livs of othrs

He is 2B at work in his part of G's kingdom doing & being 4
th/Lord

That is actuly wat def of Workman is as Wycliffe Bib dict give
MAINTENANC & PRODUCTIVTY 2MAINTAIN ONE'S BEING

we liv & move & hav our being in th/Lord

(Ilus coal miners in Britain in WW II,& Win. Churchill)

& likwis wen G cal's us hom at end this lif & wer 2ask us 2tel

Him wat we did dur this lifetime He giv us,wil we B abl say,
I WAS AT TH/TASKS U GAV ME,FULFIL MY RESPONSIBILTY & SERV WHER U
PLACED ME

this th/essenc wat P was say wen he paint this pictur of Xpian
as A Workman

MAK EVRY EFFORT 2EXHIBIT & PRUV URSELF AS TRYD & ACPTD BY GOD,
A COMON TOILR,A LABORER WHO DUZNT NEED 2B ASHAMD,WHO LIK A FARMR
CAN PLOW IN A STRAIT LINE,& DISECT IN A STRAIT MANNR TH/TRUTH
OF GOD'S WORD

hat,in a paraphras is wat a Xpian Worker is 2B

Can U C urself in this pictur as U liv Ur lif day by day??

Wil U ansr G's cal 2B a Workman 4 Him??

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Paul adds, "Approved"

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(Illustration of 1st, 2nd, and 3rd class passengers on the stagecoach)

Back in the days of the stagecoach a man was going on a journey and applied for a ticket. He was ~~like~~ asked whether he wanted first class, second class, or third class. ~~xxxxxxx~~ As far as he could see all the seats were alike to him so he bought a third class ticket. Everything seemed to be going well for a while and he was congratulating himself on saving himself some money. But then the stagecoach stopped and the driver ~~xxxxxxxxxxxxxxx~~ shouted, "All first class passengers keep your seats, second and third class passengers get out." When the man got out he saw that they had come to a very steep hill and just as he was wondering what was going to happen, the driver shouted, "Now all second class passengers walk beside the coach, and all third class passengers push from behind."

What is needed in the church today is more third class passengers - those who are willing to get out and push. We have enough of the first class passengers who are content to sit and look while others are working; and not second class passengers who are willing to walk away when the real work begins; but third class passengers who are willing to do the work of the kingdom. Jesus said that those who really wanted to be His needed to be workers like Him.

(Illustration of reporter visiting hospital for lepers)

A group of reporters were being shown around a leper hospital. They saw the work being done there by committed Christian doctors, nurses and helpers. One reporter stopped to watch a nurse change the bandage on the leprous arm of a patient. The wound was oozing and it was a ~~xxxxxxxx~~ horrible sight. He said to the nurse, "I wouldn't do that for a million dollars." And the nurse answered, "Neither would I."

Are we willing to stoop to the menial tasks of the kingdom and count our labor as joy to serve our Lord?

Paul says that this workman should be so approved by God, "that he needeth not to be ashamed, rightly dividing the word of truth."

And the remainder of the verse means exactly what it says. To be unashamed means simply to have no embarrassment about the work or labor the workman is doing for the Lord.

The word "rightly" means, "In a straight manner." It is thought of as a plowman, plowing a straight furrow. There's the farmer again! And the story of the son learning how to plow straight rows would apply here as it did last week when we looked at the picture of A Farmer. The word "Dividing" is added to the word "rightly" and it also means to dissect in a straight manner. Thus "Rightly dividing" means to cut through something in a straight line."

The "Word of Truth" is God's Word. The Christian as "A Workman" is to ~~xxxxxxxxxx~~ know God's Word and to use it not only for his life, but for the lives of others. He is to be at work in his part of God's kingdom doing and being for the Lord. And that is actually the definition of what a Christian workman is. The Wycliffe Bible Dictionary states it is the, "Maintenance and productivity to maintain one's being." We live and move, and have our being in the Lord.

(Illustration of coal miners and conversation with Winston Churchill)

During the peak of World War II a group of coal miners came to Winston Churchill. They discouraged working at their seeming unimportant occupation and demanded that they be permitted to volunteer and go to the front and fight. The next day a meeting was arranged and Churchill addressed the 4000 miners in attendance. He said, "Gentlemen, they say that Hitler is coming and that he has 100,000 men on the sea, 100,000 On the land, and 100,000 men in the air. But I say to you that one day we are going to be victorious in this matter and one day we will walk down the streets of London in victory and I will say to a young soldier, 'Where were you in Britain's finest hour?' And he will answer, 'I was in the trench with my rifle fulfilling my responsibility, doing my part for my country.'"

And I will say to a wife and mother, 'Where were you in Britain's finest hour?' She will say, 'I was in a hospital caring for the wounded, fulfilling my responsibility and doing my part for my country. And I will ask some of you, where you were during Britain's finest hour and you will say, 'I was down in the pit of the mine with my face against the face of the coal, fulfilling my responsibility, doing my part for my country.'"

And likewise, when God calls us home at the end of this ^{life} and were to ask us to tell Him what we did during this lifetime He gave us, will we be able to say, 'I was at the tasks You gave me, fulfilling my responsibility and serving where You placed me.' This is the essence of what Paul was saying when he painted this picture of a Christian as "A Workman."

"Make every effort to exhibit and prove yourself as tried and accepted by God, ~~exhibitor~~ a common toiler, a laborer that doesn't need to be ashamed, who like a farmer can plow in a straight line, and dissect in a straight manner the truth of God's Word. That in a paraphrase is what a Christian Workman is to be.

~~xxx~~ Can you see yourself in this picture as you live your life day by day? Will you answer God's call to be "A Workman" for Him?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 12, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Raymond Gamble and Chris Shearer
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 336 "O Worship the King"
*Ascription
*Exhortation
*Confession (In Unison) Father Almighty, we come to you asking for help. Our lives reflect the lack of light in them by the very gloom around us. We are filled with anxiety, pessimism and doubt. We look to other humans for help, hope and fulfillment. We seek joy in all manner of things, but find no joy. We are filled with a sense of need and yet, are not ready to seek help from beyond ourselves. Help us to know that we are each sinful, and our need is always you. Forgive us, and grant your love now and always. Amen.

*Kyrle
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 414 "Father, I Adore You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Morning Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Oaks of Righteousness"
Scripture: 2 Timothy 2: 20-21
Sermon: "Christian Pictures: A Vessel"

*Invitational Hymn No. 481 "Fill My Cup, Lord"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by Mrs. Phyllis Tait in memory of Loved Ones.
Mrs. Lenora Stanley will greet our members and guests at the door this morning.
Ushering today will be Alta Kradel, Lois Stokes, Marilyn Snyder and Dutch Bolam.
Nursery will be provided today by Mrs. Shirley Thompson.
Van Driver for next Sunday will be Marty Henry.
Dick Mangel and Paul Riemer will be visiting the hospital this week.
Hospitalized:
Attendance last Sunday was 116 with 14 visitors.
THANKOFFERING SUNDAY is next week. We ask that you use your Thankoffering envelope as another way of reaching the needy. This offering will be divided among the American Indian Missions and Foundations. Also the Benevolence Committee is sponsoring a food drive. Please bring in your food which will be dedicated in the service. The committee will then distribute this to needy families in our church and community in time for Thanksgiving.
FLOWERS are needed for December 10, 17, and 31st. Please take a minute and sign up on the chart in the Narthex.
NUT ROLLS are baked! You may pick them up after church in the kitchen. These are for those who placed orders earlier. We would also like to take time to thank all of those who helped us do this project, and for your support.
The Laymen's Dinner will be held on Thursday November 16th at Bethany United Church of Christ at 6:30 P.M. See Jake Harmon for tickets. Entertainment will be the Mazzant Family of Ellwood City.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Altar is open to everyone. The Pastor will assist you if you desire.

"Christian P&c res: A Vessel"
 Scripture: 2 Timothy 2:20-21
 (Ilus paintings of erthnwar vses)
 This protin wat P try say this Scrip 4 2day
 w/exceptin he pt out vesl visibl & how lks & is maks an impresin
 vs 20-th/alusin here is 2hom sumone welthy & liv in mansin
 w/" hous R dishes wh/used by famly memhrs wh/mayB made gold/silv
 in servs quarvrsU wil find dishes wud/clay,or erthn dishes
 Nатурly gud disheswudB reserv 4exclusiv use famly whil erthrn/wud
 dishes wudB usd by servs
 but sum thoz wud/erth dishes wudB used varius purps rnd hous
 thus,vesls hold clean solutins,etc,wudnt B usd 4eating & that
 wat P say-vs 20B
 but wen P spks Grt Hous he alud 2 th/Ch
 w/in Ch R faithful & unfaithful;ther R thoz stan out lik gol/silv
 they R of much valu 2ongo minstry of th/Ch;itis they who do much
 4 th/kingdm
 Then ther R thoz of wud/clay;they R comon ord & perhap not much in
 worlds eyes but 2 th/lord they R ones who wil stoop & do menial
 & no flinch fr/comon ord things wh/musB dun
 But cp tween gold/silvr/wud/clay can also B made that precus metl
 denot all thoz faithful w/in Ch regardles statin in lif & wud/clas
 R thoz who R jus memhrs of Ch & nuth in/about Ch chngs them or
 wil chng them
 w/in Ch ther R always thoz who R of much valu 2 th/L & thoz of
 littl or no valu
 at P say here is actuly continuatin of advic givn vss 16-18
 if U lk thez vss U C P exhort Tim=READ THEZ VSS
 th/two men P mentin wer Gnostics no Bliev resur & w/in Ch wer
 sprd lies & unBlief
 we need 2B alert always w/in Ch wat preach/teach & wat we Bliev
 aquars w/G's Word & that is duty ea one us Bcuz w/in Ch 2day
 ' R R thoz lik ~~xxxx~~ Hymenaeus & Philetus
 Ilus Arlington,Va minister & wat sez bout Resurrectin)
 at wud P t&l us ~~xxxx~~ in our 20th century Ch?
 His advice wudB vs 16-READ THIS
 But R congs w/such hereticl preach stan agin it & thro out thoz
 who preach/teach this mannr?
 4 mos part - NO & thez peo R hav ther influ sprd throuth Ch of
 Js Xp
 It import wat we preach & wat we Bliev
 s 2l=P himself had bin lik Hym & Phil so he knu wat talk bout
 But he ansr G's cal & was chng fr/vesel of clay/wud to a vesel
 of gold/silvr
 He say anyone can mak that chng & Bcum vesel of honor,sanctfy &
 that mean=Holy,set apart & that wat G desir fr/ea us
 Ther R 2 teachings of Js He gav wh/reflec entir idea of a Xpian
 pictur as A Vessel 2B usd 4 th/L

24
 Thez teach both fnd in Gospl Mt
 first chap 13 Bgin 47th vs
 this one His short parbls but expl thot P mor fully
 vss 47-48-READ
 Wat Js say is that kingdm lik net & can no C net in watr,but wen
 pul up C gud/bad & sepat
 Th "h gathrs both gud/bad-vesels gold/silvr/wud/clay
 l /only wen G judgs His Ch 2 Peop wil it B discovr who was gud
 vesel & who bad ones
 Js add=Vss 49-50-READ
 Ther wilB judgmen day at end evrth & evrone-gud/bad wil hav a
 chanc 2B 2stan B4 ther Makr Almitiy G & it then wilB reveal wat
 kind vesels we wer here on erth
 Second lessn Js taut in Mt 23 & this relat 2wat P writ bout
 in this chap Js taks Scribs/Phars 2task
 mak no mistak thez men wer gud moral men,but so bent on observ
 complet lettr of Law they missd entir pt of Law
 Vss 25-26=Here Js mak clear implied religiosity of thez men is
 strictly external
 they sot keep smailes detail of Law & taut this wat evrone supos
 2do
 (Ilus Gordon Avery & Kosher Rest in Jeru)
 this kind dishonesty Js get at
 it isnt jus maintain part of Law & secretly avoid a part of it
 it is truth fully & completly
 (Ilus sign in window of stor NY City-go out of busnes)
 P was merly say nothr way 2th/Ch wat Js was say 2th/orgniz relig
 of His day
 th/sam principls aply & that was/is 2B wat U R supos 2B
 If U claim 2B Xpian - B one
 (Ilus preachr & peo in cong steal logs)
 its not populr 2preach that Xpian shudB dif fr/othr peo
 in th/sens that he has 2B radicl or obnoxus
 but a Xpian is 2B ea things P pt out this chap as a totl pictu
 He is 2B a Vessel fr/wh/& thru/wh flows evid of not only faith
 in his Sav Js Xp,but that Xp mayB evident in wat duz/says
 Wat kind of Vessel R U?
 Id th/insid th/sam as th/outsid??
 Js invites us 2B lik Him
 Let's acpt that invitatin 2day & this week seek 2Bgin 2B
 A Vessel for Him

Mt 23:25-26

(Ilus Gordon Avery Koshr rest & defil cup)

(Ilus sign window)

DON'T B FOOLD BY IMITATRS WHO CLAIM 2B GOING OUT OF BUSINES.

WE HAV BIN GOING OUT OF BUSNES LONGR THAN ANYONE ON THIS BLOK

(Ilus preachr & peo in cong steal logs)

Wat kind of Vessel R U?

Is th/insid same as outsid?

Js invits us 2B lik Him

Let's acpt invitatin 2day & this week seek 2Bgin 2B Vessel
for Him

(Ilus paintings of vases)

(Ilus Arlington,VA minister & Resurrectin)

WE HAV CLOSD OUR MINDS 2SUCH TRIVIAL CONSIDRATINS AS TH/QUESTIN
OF TH/RESURECTIN OF JS XP.

IF U FUNDAMENTLISTS WISH 2BLIEV THAT NONSENS WE HAV NO OBJECT-
IONS, BUT WE HAV MOR IMPORTNT THINGS 2PREACH THAN TH/PRESENC
OR ABSENC OF AN EMPTY TOMB 2OCENTRYS OLD"

Mt 2 teach Js

Mt 13:47-48

49-50

"Christian Pictures: A Vessel"

Scripture: 2 Timothy 2:20-21

Recently I was in a room which had two pictures on the wall. They were paintings of large earthenware vases. One had some flowers in it and the other was empty with the flowers beside it. Now I'm sure that many of you ~~xxxxxx~~ probably share my lack of enthusiasm for paintings such as these. But someone thought it of value and so he or she painted it. This past week I was served a meal on absolutely plain dishes. The plate, cup and saucer looked like the pottery which is made in Mexico. Although ~~xxxxxxxxxx~~ you wouldn't find this exquisite pattern in the finest restaurants, that china served its purpose. The plate held the food, and the cup held the coffee and after I started to eat I never noticed the vessel which held my food and drink.

This is ~~xxxxxxxxxxxx~~ a portion of what Paul was trying to say in our Scripture for this morning. With the exception that he is pointing out the vessel is visible and how it looks and is makes an impression. Paul states, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor," verse 20.

The allusion here is to the home of someone who is wealthy and living in a mansion. Within that house are dishes which are used by the family which may be made of gold or silver. But in the servants quarters you will find dishes of wood and clay, or earthen dishes. Naturally the good dishes would be reserved for the exclusive use of the family, while the dishes of wood or clay would be used by the servants. But some of those wooden and clay vessels would be used for various purposes around the house. Naturally, you would not use the wooden or clay vessels which are used to hold cleaning solutions to hold food or drink. That is the meaning of some vessels being used "to honor and some to dishonor."

But when Paul speaks of a "Great house," he is alluding to the church. Within the Church are the faithful and the unfaithful. There are those who stand out like gold and silver. They are of much value to the ongoing ministry of the church; it is they who do much for the kingdom. Then there are those who are like wood and clay. They are common, ordinary, perhaps not much in the world's eyes, but to the Lord they are the ones who are willing to stoop to the menial tasks and do not flinch from the common ordinary things which must be done. But the comparison between gold and silver and wood and clay can also be made that the precious metals denote all of those who are faithful within the church regardless of their station in life. And the wood and clay are those who are just members and nothing in or about the church changes them, or will change them. Within the church there will always be those who are of much value to the Lord and those who are of little or no value. What Paul is saying here is actually a continuation of the advice he ~~xxx~~ had given in the the 16th through the 18th verses. If you look at those verses you see that Paul exhorts Timothy and believers ~~xx~~, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

The two men whom Paul mentions were Gnostics who believed that there was no resurrection and within the church they were spreading their lies and unbelief. We need to be alert always within the church that what we preach and teach, and what we believe squares with God's

Word. That is the duty of each one of us because within the church of Jesus Christ today there are those who are like Hymenaeus and Philetus.

(Illustration of Arlington, Virginia minister)

An Arlington, Virginia minister said, "We have closed our minds to such trivial considerations as the question of the resurrection of Jesus Christ. If you fundamentalists wish to believe that nonsense we have no objections, but we have more important things to preach than the presence or absence of an empty tomb 20 centuries old."

What would the Apostle Paul tell us today in our 20th century? His advice would be, "Shun profane and vain babblings; for they will increase unto more ungodliness."

But are congregations with such heretical preaching standing against it and throwing out those who preach or teach in this manner? For the most part no. And these people are having their influence spread throughout the church of Jesus Christ. It is important what we preach and what we believe. Paul's advice in this picture of a Christian is, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." verse 21.

Paul himself had been one such as Hymenaeus and Philetus. He knew what he was talking about. But he answered God's call and was changed from a vessel of wood or clay to a vessel of gold or silver. He says that anyone can make that change and become a "Vessel of honor, sanctified." That means, "Holy, set apart." That's what God desires from each of us.

There are two teachings that Jesus gave which reflect this entire idea of a Christian picture as "A Vessel," to be used for the Lord.

These two teachings are found in the Gospel of Matthew. The first is found in the 13th chapter of Matthew beginning at the 47th verse. This is one of His short parables, but it explains this thought of Paul's more fully.

Jesus said, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away."

What Jesus is saying is that like a net cast into the sea, it gathers both good and bad fish. The fish in the net cannot be determined until the net is brought up out of the water and the sorting begins. The church, gathers both the good and the bad, the vessels of gold and silver and wood and clay. But only when the Lord judges His church and people will it be discovered who was the good vessel, and who were the bad ones. Jesus said, "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

There will be a judgement day at the end of everything and everyone good and bad will have a chance to stand before their Maker, Almighty God. It is then that it will be revealed what kind of vessels we were when we lived here in earth.

The second lesson Jesus taught which relates to what Paul is saying here is found in the 23rd chapter of Matthew. It is in this chapter that Jesus takes the Scribes and the Pharisees to task. These were the religious leaders of the Jews. And make no mistake about it, they were good men. But they were so bent on observing the complete letter of the Law that they missed the whole point of the Law. Beginning at the 25th verse Jesus says to them, (read verses 25 through 26). Here, Jesus is making clear that the implied religiosity of these men is strictly external. They sought to keep the smallest detail of the Law and taught

that this is what everyone was supposed to do.

(Illustration of Gordon Avery and cup in restaurant in Jerusalem)

A friend of mine who is a minister told me of being in Jerusalem on Saturday, the Jewish Sabbath and stopping at a Kosher restaurant for a cup of coffee. (I can't understand why this restaurant was even open on their Sabbath if the owner was such a devout Jew as he claimed, but since then the regulations have become more strict and most of Jerusalem businesses are now closed on their Sabbath.) Everything would have been fine, but he insisted on ruining his coffee by putting cream and sugar in it. The waiter told him that he could not give him cream since that would defile the china since it involved mixing a dairy product in a cup which was not to be used for dairy products. One of the ladies on the tour said, "That's all right Pastor, I have some non-dairy creamer I can give you." So he took the non-dairy creamer and put it in his coffee and the waiter became furious. He informed Gordon that he would now be required to throw that cup and saucer out.

This is the kind of dishonesty that Jesus was getting at. ~~It isn't a matter~~ It isn't a matter of just maintaining the a part of the Law but secretly avoiding a part of it. It is truth completely and fully. It is somewhat like the sign that appeared in the window of a store in New York City. The sign read, "Don't be fooled by imitators who claim to be going out of business. We have been going out of business longer than anyone on this block."

Paul was merely saying in another way ~~what Jesus~~ to the Church what Jesus was saying to the organized religion of His day. The same principle applied and that was and is to be what you are supposed to be. If you claim to be a Christian, be one.

(Illustration of preacher and people of congregation in lumber mill stealing logs)

A young preacher was called to his first congregation. The church was a small one and composed entirely of the population of a small logging town. Everyone in town worked for the lumber mill which was its only business and was involved in fierce competition with the mill upstream. The preacher was taking a walk through the woods one day and saw workers at the town mill pulling logs out of the stream, cutting off the branded ends, and running them through their own mill. The preacher was very disturbed by this and worked all week on a powerful sermon. That Sunday he preached on, "Thou shalt not covet thy neighbor's property." The sermon seemed to go very well. Everyone told him as they left church how much they liked his preaching. But the next day he went for another walk and saw sadly that it was business as usual at the mill. They were still stealing logs. So the next Sunday he preached an equally powerful sermon on, "Thou shalt not steal." "Fantastic!" the people told him. They all said it was wonderful how he preached. But on Monday morning the other company's logs were still being stolen by the town mill. Enough was enough! There's only so much a man can take and then he's got to act and this time the young preacher determined his sermon would be no holds barred. That Sunday he got up and preached on the topic, "Thou shalt not cut the branded ends off someone else's logs" They ran him out of town.

It's not popular to preach that a Christian should be different from other people. Not in the sense that he has to be a radical or obnoxious. But a Christian is to be each of the things Paul paints as the total picture in this chapter. He is to be "A Vessel" from which and through which flows the evidence of not only faith in his Savior Jesus Christ, but that Christ may be evident in what he does and says.

What kind of vessel are you? Is the inside the same as the outside? Jesus invites us to be like Him! Let's accept that invitation today and this week seek to begin to be "A Vessel" for Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 19, 1989
Mr. Robert Weisenstein, Liturgist
Mrs. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Nicole Merrison and Tommy Vensel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 392 "Come Ye Thankful People, Come"

*Ascription

*Call to Worship:

Leader - O Lord, how manifold are Thy works!

People - In wisdom hast Thou made them all: the earth
is full of Thy riches.

Leader - Bless the Lord, O my soul, and forget not all
His benefits.

People - I will pay my vows to the Lord in the presence
of all His people.

Leader - Let us pray!

*Invocation (In Unison) Almighty God, Your generous goodness
comes to us new every day. By the work of Your Spirit
lead us to acknowledge Your goodness, give thanks for
Your benefits, and serve You in willing obedience through
Your Son, Jesus Christ our Lord. Amen.

*Praise: Leader - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Thanksgiving Prayer

Thankoffering Invitation:

Pastor - The Lord is maker of all things. He opens His
hand to satisfy the desire of every living
creature.

People - Every man shall give as he is able, according to
the blessing of the Lord our God.

Pastor - God has crowned our fields with His blessings
enabling us once more to gather in the fruits
of the earth. Let us then everyone, lay by Him

in store as God has prospered you. Bring your tithes
and offerings into the storehouse and let God pour His
blessings upon them.

Offering: (all offerings, envelopes, loose change, canned
goods, etc., bring forward at this time and place in the
containers provided. The Ushers will assist you at the
altar rail.)

*Thankoffering Dedication and Prayer: (In Unison) Almighty
God, Creator and sustainer of all, we thank You for
seedtime and harvest, and summer and winter, and nights
and days throughout the year; for food and clothing, and
shelter; for health and reason; for childhood and age,
youth and manhood; for Your Fatherly hand upon us in
sickness and health and in all the circumstances of life.
Accept these our humble gifts of the abundance which You
have provided. May we be good stewards of all Your
blessings that we may share our bounty with those in need
that all those who are blessed by this bounty may break
forth in songs of thanksgiving to You. Teach us to use
all of Your gifts carefully that our land may continue to
yield its increase. Hear this our prayer of thanks and
dedication in the name of our Savior, Jesus Christ. Amen.

*Doxology - page 382 - *PASS OUT CROWNS*

Anthem: "A Song of Thanksgiving"

Scripture: Psalm 65

Sermon: "The Attitude"

*Invitational Hymn No. 389 "Let All Things Now Living"

*Choral Benediction

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by

Mrs. Bonnie Gannon in honor of mother's birthday.

Mrs. & Mrs. Coyle Fowler will greet our members and guests

at the door this morning.

Nursery will be provided today

Van Driver for next Sunday will be Ken Draxinger.

Lloyd Link and Rod Rensel will visit the hospital this week.

Ushering today will be the Youth of the Church.

Hospitalized: Chet Stauffer in West Penn Hospital

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your life.
This invitation gives the opportunity to accept Christ,
to pray, to meditate, or to seek counseling. The Pastor
will assist you if you desire. The altar is open to
everyone.

**COMMUNITY BIBLE CHURCH
OF SAGAMORE**

November 22, 1998

PASTOR RALPH LINK

WORSHIP SERVICE 11:00am
SUNDAY SCHOOL 9:30am

GREETINGS AND JOYS OF THE WEEK

ANNOUNCEMENTS

PRAYER REQUESTS

**HYMN-----#581

OFFERING PRAYER

OFFERING

**DOXOLOGY

NEW MEMBERS

PRAYER AND PRAYER REQUESTS

HYMN-----#387

SCRIPTURE: Psalm 65

SERMON: "The Attitude"

**INVITATIONAL HYMN-----#392

**BENEDICTION

SO GLAD YOU COULD JOIN US.....

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. The invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The altar is open to everyone. The Pastor will assist you if you so desire.

** Please sta

**ANNOUNCEMENTS
OF THE WEEK**

* **November 22, 1998:** Thanksgiving dinner following the Church service. Annual Church meeting.

* Please keep the BILO receipts coming every little bit adds up.

HAPPY BIRTHDAY...

November 26-----Kyle Fairman

HAPPY ANNIVERSARY...

HILL FAMILY - Mourn
BASS FAMILY -
HOLER FAMILY - Mourn.
MAXINE

SCRIP: PSALM 65; SERMON: "THE ATTITUDE"

(ILUS OF AN OPTIMIST=28LB TURKY, NEX DAY, "WAT'S FOR LUNCH?")
(ILUS THANKSGIVING DAY 1713)

THANKSGIV MANY THING 2MANY PEOP
BUT JUS WAT IS THANKSGIV? IS IT A SPECIL DAY?
OR IS IT SMTH WE OBSERV BY DECREE?

THANKSGIVING IS ~~XXXX~~ ACTULY AN "ATTITUDE"

BUT WAT IS "TH/ATTITUDE?"

THIS PSALM OF DAV IS SONG OF THANKSGIV & ALTHO ALL PSALMS R SONGS
THIS ONE IDENT AS SONG - (READ SUPERSCRIPITIN ABUV PSALM)

SEASN WRIT WAS SPRING & ALL NATUR HAS CUM ALIV
FLOKS/HERDS WER IN YXXXX PASTUR & FIELD SHO SIGN BOUNTIFUL HARV
LATER IN YR

DAV REMIND OF COMPLET LUV OF GOD 2WARD HIS PEOP & WRITE=1-4

VSS 1-4=he say bcuz ~~g's~~ IMENS LUV th/PEOP WIL GIV 4TH PRAS

VS 4=SAY G SELEC THOZ WHOM HE WIL & W/SELECTIN MAK POSIBL INDIVID

CAN APROACH G & CUM NEAR TO HIM

VS 4B=HUS HERE HAV BROAD APLICATIN & DAV NO JUS SPK OF TEMPL

BUT OF FAML IN WH/PEOP ISRAEL FND THEMSELVS=A FAML OF GOD

READ VS 4B AGIN, - THIS IS TH/ATTITUDE

WAT IS THAT ATTITUDE? PANSE MUS LK NOTHR SCRIP=LK 17:12-18

VS 8A=TOKENS-LITENING/THUNDER * G'S MAJESTY

VS 8B=SUN RISE & SET - IN AT EAST, OUT AT WEST BUTY OF THEZ

VSS 9-10=FARMING & EVIDENC OF IT - (DAV MUS LK FIELDS/CROPS GRO)

VS 11=DAV SING OUT TO GOD

FIELDS LK OVRFLO FARM WAGON,PRODUC DROP OFF BCUZ SO FULL

VSS 12-13=ALL NATUR JOIN IN W/PEOP & SING

FOR ALL THIS THE ATTITUDE IS GRATITUDE

THANKSGIVING IS "GRATITUDE"

(ILUS CONST WORKR, 6 CHILDEN, SHOES & FAML W/CRIPPLD GIRL)

TH/ATTITUDE OF THANKSGIVING IS GRATITUDE

WAT R UR PROBS WEN CP THEM W/OTHRST???

HOW MUCH DO WE HAV 2B THANKFUL FOR & SHO GRATITUD FOR???

WE MAY HAV A FEW ACHES/PAINS BUT HOW DOES THAT CP W/IINES (OTHRST?

MAY NOT HAV ALL LATES BEST FURNISHINGS/CLOTHES/ETC,

BUT HOW MUCH MOR THAN OTHRST???

R U RETURN TO GOD TH/GRATITUD U SHUD FOR WAT HE GIVN US???

P WRIT 1 COR 4:2:

"MOREOVR IT IS REQUIRD IN STEWRDS,THAT A MAN B FND FAITHFUL"
FAITHFULNES BRING 4TH SENS OF THANFULNES & THANKFULNES BRING 4TH

SENS OF GRATITUDE

TH/L INVITES US 2RESPOND 2WAT HE HAS GIVN US & HOW WE GIV &

WAT WE GIV DETERMINES WAT WE THINK OF TH/LORD

MAY THIS THANKSGIVING B FOR EA OF US A TIME IN WHICH WE ALL SEE

TH/ATTITUD OF THANKSGIVING IS GRATITUDE

LUKE 17:12-18

exampl of js healing, IN THIS CASE 10 LEPERS
WAT IS "TH/ATTITUDE" OF THANKSGIVING???

(ILUS JOHN HAGGAI & FATHR PRACH ON "WORST SIN"=INGRATITUDE)

THINK OF THIS HEALING BY JS, WAT DID 9 LEPERS SHOW???

(EXPLAIN TREATMENT OF LEPERS,UNCLEAN/OUTCASTS,NU LEAS ON LIF,ETC)

S WE HAS SED:

IF U WANT 2FIND GRATITUD LK 4IT IN TH.DICTINARY

HAV U EVR GON OUT OF UR WAY 4SUMONE,ONLY 2EXPER A HART OF INGRAT?

(ILUS OF TWO MEN & QUESTIN="BUT WAT HAV U DIN 4ME LATELY JOE?")

THATS INGRATITUDE

BUT HERE IS MUCH WORSE INGRATITUDE:

(ILUS KING ALPHONSO XII & BEGGAR AT DINNER)

DO WE EXPRES GRATITUD FOR ALL HE HAS GIVN US,OR GIVS US???

THE ATTITUDE IS GRATITUDE

TURNING BAK TO DAVID'S SONG WE PICK IT UP AT THE 8TH VERSE:

PSALM 65, VS 8

(Ilus Optimist=281b turky,nex day Wat's 4 lunch?)

(Ilus wen U eat Thnksgiv dinner out & pie includ, it hard decid
whthr 2los th/money or gain th/weight

(Ilus Thnksgiv Day 1713)

turky shot on "YE LORD'S DAY"

hav inflic - "A JUST & RITUS SENTENC ON YE SINFUL HEATHN"

Thnsgiv IS ATITUD - WAT IS THAT ATITUD???

Vs 1-4

Vs 4A=Blessd=HAPPY

Vs 4B=HOUS - Templ,but FAMLY OF G

Here is ATITUD, But WAT IS THAT ATITUDE???

Lk 17:12-18

WAT IS ATTITUDE OF THNKSIV???

(Ilus Jn Haggai,fathr & worst sin=INGRATITUD)

Sumone has sed=IF U WANT 2 FIND GRAT,LK 4IT IN TH/DICTINARY

(Ilus King Alphons,& beggar)

TH/ATITUD IS GRATITUD

Vs 8A=litning/thundr=G's Majesty

Vs 8B=Sun rise & set

Vss 9-10=Farmin & evidenc of it

Vs 11=Dav sing out 2 God

VSS 12-13=All natur join in w/peo & sing

4all this=TH/ATITUD IS GRATITUD

(Ilus constructin workt,& wud trad all if child cud walk 1step)

TH/ATITUD OF THNKSIV IS GRATITUD,

How bout U?

P wrot 1 Cor 4:2

Scripture: Psalm 65

(Ilus optimist & chooz tween lose wait or money xx on pie)

Thnksgiv many thing 2many peo 4instanc indiden fr/Thnksgiv Day

1713 - (Ilus feast-Guv,K's commisnrs & bear shot Ye L's Day)

Jus wat is Thnksgiv? Specil day? Sumth observ by decree?

THNKSIV IS AN ATITUD - But wat is that ATITUD?

Le 1lk Ps Dav wh/song of thnksgiv

altho Psalms R actul songs,this one ident as Ps & song

it in 3 divs=1st vs 1-4; 2nd vs 5-8; 3rd vs 9-13

Th/seasn of yr was spring wen writ & all natur cum aliv

th/flocks,herds wer in pasturs & fields sho signs bount harv 2cum

Dav remin complet luv of G 2ward peo & writ-Vss 1-4=READ

he say Bouz G's imens luv th/peo willingly giv 4th ther prais

vs 4=spk G's selectin of whom He wil & w/this selectin G mak it

posibl 4individ 2approach G & cum near 2 Him

Dav sumup thots by writ end vs 4=READ

Dav Bgan vs w/words=Blessd=in Heb ment "Happy" jus lik in Grk & U

may remem Js spk this word in Beatitudo-Blessd is "Happy"

w/that hapnes,Dav has add=WE SHAB SATISFY W/TH/GUDNES THY HOUS

Houshav very broad aplicatin & Dav no jus spk of templ,but of

famly in wh/peo of G fnd themselvs

it was famly of G & he say simply=WE,thoz who R in that famly,

SHALB SATISFY W/TH/GUDNES THY HOUS

Here is THE ATITUD - Wat is that ATITUD?

2giv th/ansr we need lk nothr portin Scrip fnd NT Lk 17:12-18

in this Scrip Js confr by sum ne seek heal=READ

Wat is THE ATITUD of Thnksgiv?

(Ilus Jn Haggai & fathr preach Worst Sin=INGRATITUD)

But think of it 4 a minut

wat was it nine leprs showd aftr they wer heald?

it was Ingratitud - they didnt evn acknowledg they bin givn nu

ms on lif

After once wer outcasts completly in society,now they wer acptbl

& cud go 2 templ & mingl w/anyone

but nevr cros ther minds 2thank one made posibl

Sumone has ritely sed=IF U WANT 2FIND GRAT,LK 4IT IN TH/DICTINARY

How many tims hav U ritely gin out of Ur way 4sumone,only 2 ex-

perience a hart of ingrat?

(Ilus King Alphonse of Spain & beggar at dinner)

Do we expres our grat 4all He givs us,or has givn us?

THE ATITUD is Gratitud

Dav then recount th/evid of G's powr 2all th/earth

vs 8A=th/tokns of G R th/wonders of natur-litning/thundr & othrs

thex R tokns G's powr/majesty

But also=Vs 8B=th/sun ris out of east & goes out 2 th/west & then

th/sun sets in th/west & goes dwn & out 2il th/nex day

Peo th/worl ovr hav bin & R enthral at sunris/sunsets 2/
 they R thing of Exquisit buty & they 2 R evid G's maj & powr
 It then Dav turns thots 2 th/abundanc G brings 4th fr/erth
 he cud prob lk out hous/palac wherevr wrot song & abl 2C farm-
 land stretch evr directin 2ward horizn
 cud C plowd fileds & think how G suply rain/moistur 2 mak crops
 & all this wud cum 2bountful harv & so Dav sing out vs 11
 All natur jojn in w/sing of peo & he writes=Vss 12-13
 4all of this,THE ATITUD of Thanksgiv is GRATITUD
 (Ilus constructin workr,childrn need shoes,& famly w/cripl child)
 THE ATITUD of Thanksgiv is Gratitud
 Wat R Ur porbs wen U cp 2 othrs?
 How much do U hav 2B thankful 4 & 2sho Gratitud 4?
 U may hav few aches/pains but how duz cp w/ilnes of othrs?
 U may hav equip/furns othrs hav,but how much mor than many othrs
 hav?
 & 4all U hav,wat R U return 2 th/Lord in Gratitud 4wat He has
 givn U?
 P wrot 1 Cor 4:2=MOROVr IT IS REQUIRD IN STEWARDS THAT A MAN B
 FND FAITHFUL
 Faithfulnes brings 4th sens of Thanksgiv & Thanksgiv brings 4th
 sens of Gratitud
 Th/L invites us 2respon 2wat He has givn us,& wat we giv,& how
 we giv determs wat we think of th/Lord
 We had th/oprtunty 2sho that Atitud of Gratitud this morn
 How did U respond?
 Did U giv wat U realy cud?
 Or was Ur giv w/an atitud=Thats gud enuf, ot let othrs giv
 ther shar & then I'll giv min?
 G knows our harts & may this Thanksgiv B one of in which we all
 C THE ATTITUDE of Thanksgiving is GRATITUDE

"The Attitude"

Scripture: Psalm 65

(Illustration of an optimist)

Someone has said an optimist is someone who has a 28-pound turkey for Thanksgiving and the next day asks, "What's for lunch?"

Someone else has said that when you eat Thanksgiving dinner out and the pie is included in the price of the meal, it's hard to decide whether to lose the money or gain the weight.

Thanksgiving is many things to many people. For instance, an incident is related from Thanksgiving Day of 1713:

(Illustration of Indian and bear shot on "Ye Lord's Day")

On that Thanksgiving Day in 1713, the governor of Connecticut and the king's commissioners were just preparing to dine when it was announced that the bear prepared for the occasion had been ~~shot~~ as they said, "shot on ye Lord's Day." At that dismal news none would touch a bite of the roast bear until the Indian who had shot the animal should be whipped and made to pay the price of the meat. Then, having inflicted as it is recorded, "a just and righteous sentence on ye sinful heathen," the company fell upon the roast bear with clear conscience and left nothing but the bones.

Just what is Thanksgiving? Is it a special day? Or is it something we observe by decree? Thanksgiving is actually an Attitude. But what is "The Attitude?"

Let's look at this Psalm of David which is a song of Thanksgiving. Although all the Psalms are actual songs, this is one of those which is identified as not only a Psalm, but a song. The Psalm is in three divisions. The first division is verses 1 through 4. ~~xxxx~~ The second is verses 5 through 8, and the third verses 9 through 13.

The season of the year when this was written was Spring. All nature had come alive; the flocks and herds were in the pastures; and the valleys were showing the signs of a bountiful harvest later in the year. David is reminded of the complete love of God toward His people and so he writes, (read verses 1 through 4). He is saying that because of God's immense love the people willingly give forth their praise. In the fourth verse he speaks of God selecting those whom He will. And with this selection, God makes it possible for the individual to approach God and come near to Him. David sums up his thoughts by writing at the end of the 4th verse, "We shall be satisfied with the goodness of Thy house, even of Thy holy temple," David began this verse with the word, "Blessed." And in Hebrew that word meant "Happy." Just as in the Beatitudes Jesus spoke of, "Blessed" and in Greek that meant "Happy," so in Hebrew it also meant "Happy." David is saying, "Happy is the man whom God admits into communion with Him." And with that happiness David has added, "We shall be satisfied with the goodness of Thy house." And the word "House" here has a very broad application and David is not just speaking of the temple, but of the Family in which the people of Israel found themselves. It was the family of God and he is saying simply that "We," those who are in that family, "shall be satisfied with the goodness of Thy House." Here is "The Attitude." What is that Attitude?

To give you the answer we need to look at another portion of Scripture found in the New Testament in the Gospel of Luke, chapter 17. Here in this Scripture Jesus is confronted by some men seeking healing. (Read verses 12 through 18). What is "The Attitude" of Thanks-

giving?

(Illustration of John Haggai and father preached on Sin, & the Worst Sin)

John Haggai is a minister and his father was a minister before him. He tells of a time when he was a boy and his father was preaching a series of sermons on Sin. He announced that on a certain date which was several weeks away he was going to preach on what was the "Worst Sin." People pressed him for the answer but he only told them to be in the worship service that day. Up to that time people were speculating, "Was it murder?2 , or was it blasphemy against the Holy Spirit?", or "Idols?", or just what? On that Sunday everyone waited in expectation as Rev. Haggai began his sermon. He started by saying, "The Worst Sin is"----- and everyone waited for the next words. "The Worst Sin," he repeated, "Is Ingratitude." People gasped, because they had never thought of that as being the worst sin.

But think of it for a minute. What was it the 9 lepers showed after they were healed? It was Ingratitude. They didn't even acknowledge that they had been given a new lease on life. Where once they were complete outcasts in society, now they were acceptable and could go to the temple or just mingle with anyone. But it never crossed their minds to thank the one who made this possible.

Someone has rightly said, "If you want to find gratitude, look for it in the dictionary." How many times have you perhaps gone out of your way for someone, only to experience a heart of ingratitude?

(Illustration of King Alphonso XII and beggar at dinner)

There was once a good king in Spain named Alphonso XII. The king heard that the young pages in his court forgot to ask God's blessing upon their daily meals. So he determined that he would rebuke them. He arranged for a banquet to be held and they were all invited. The table was spread with every kind of good thing, and the boys ate with evident satisfaction. But not one of them had paused to ask God's blessing on the food.

During the feast a beggar entered the room. He was dirty and ill-clad. He seated himself at the royal table and ate and drank to his heart's content. When the beggar came in and sat down the pages were amazed. They looked at him and at the King, but the King never said a word. When the beggar had finished he rudely burped, got up and left without a word of thanks. Then the boys could keep silence no longer. "What a despicably mean fellow!" they cried. But the King silenced them, and in clear, calm tones he said, "Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your Heavenly Father, yet you ask not His blessing, nor express to Him your gratitude!"

Do we express our Gratitude for all that He gives us, or has given us? "The Attitude Is Gratitude."

David then recounts the evidence of God's power to all of the earth. David writes in the 8th verse, "They also that dwell in the uttermost parts are afraid at Thy tokens," vs 8A. The tokens of God are the wonders of nature, lighting, thunder, these and others are tokens of God's power and majesty. But also God, "Makest the outgoings of the morning and evenings to rejoice," vs 8B. The sun rises out of the East and goes out to the West, and the sun sets in the West to go down and out until the next day. People the world over have been and are enthralled at sunrises and sunsets. They are a thing of exquisite beauty and they too are evidence of God's power and majesty.

It is then that David turns his thoughts to the abundance that God brings forth from the earth. He could probably look out of his house or palace wherever he wrote this song, and he was able to see the farmlands stretching out toward the horizon. He could see the plowed

fields and think of how God was supplying rain and moisture to make the crops grow. All of this would come to a bountiful harvest and David sings out, "Thou crownest the year with Thy goodness; and Thy paths drop fatness," verse 11.

All of nature joined in with the singing of the people as he writes, "They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing," verses 12-13.

For all of this, "The Attitude" of Thanksgiving is Gratitude.

(Illustration of construction worker, six children, shoes, and family with crippled child)

A man by the name of Clarence Powell was a construction worker was laid off. He had six children and school was starting. Three of the children needed new shoes because their other shoes were completely worn out. He was wondering how he could get an extension on his credit to buy shoes for his children when his wife informed him that the washing machine was broken. It was now at the point where it needed replaced since it had been repaired so many times. He saw an ad in the paper and he called about it and went to the house where the washer was for sale. The house was of above average means and he felt a sense of envy when he walked up to the front door because it was evident the family living there had so much. When he was ushered into the kitchen where the washing machine was he saw the latest of everything including a brand new washer. ~~xxx~~ They showed him the washer and he couldn't understand ~~xxx~~ why they bought a new one because this one was hardly used and they were not asking much for it. But he was elated that they were selling it so cheap and he began to tell them how pleased his wife would be to get it, and how they were sort of up against it at the time. He complained how his kids had worn out their shoes and how it was difficult to make ends meet. Then he said, "You must be very happy to live in a house like this."

When he said this, the woman bit her lip and her face grew pale. She gave a little sob and almost ran out of the room. He thought to himself, "Now what did I say wrong?" He turned to the husband and said, "I'm sorry. Did I say something wrong?" The husband just looked at him for a little while and then he said, "No, you didn't say anything wrong. You couldn't have known. We have just one little girl and she has never taken a step in her life. We would gladly give this entire house if she would just wear out one pair of shoes."

"The Attitude" of Thanksgiving is Gratitude. What are your problems when you compare them to others? How much do you have to be thankful for and to show Gratitude for? You may have a few aches and pains, but how does that compare with some illnesses that others have? You may ~~xxx~~ not have all the equipment or furnishings that many others have, but how much more do you have than a lot of others. And for all that you have, what are you returning to the Lord in gratitude for what He has given you? Paul wrote in 1st Corinthians 4:2, "Moreover it is required in stewards, that a man be found faithful."

Faithfulness brings forth a sense of Thankfulness; and Thankfulness brings forth a sense of Gratitude. The Lord invites us to respond to what He has given us. And what we give, and how we give it determines what we think of the Lord. We had the opportunity to show that Attitude of Gratitude this morning. How did you respond? Did you give what you really could? Or was your giving with an attitude of "That's good enough," or, "Let others give their share and then I'll give mine? God knows our hearts and may this Thanksgiving be one in which we all see "The Attitude" of Thanksgiving is Gratitude.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 26, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Tommy Vensel and Nicole Merrison

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Joys

Prayer Requests

*Processional Hymn No. 454 "Trust and Obey"

*Ascription

*Exhortation

*Confession (In Unison) Unto thee, O God, do we give our thanks: for thy bounty, for the harvest of more than we need, and for so many material things we take for granted. But we also ask for forgiveness because we know that we live as though this is what we deserve. Forgive our selfish lives, and our sin of expecting thee to bless, even when we should expect nothing. Lead us in newness of life, through Jesus Christ our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Children's Moment

Hymn No. 442 "O Master, Let Me Walk with Thee"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Morning Prayer

Giving of our Tithes and Offerings

*Doxology - page 382

Anthem: "They That Sow in Tears"

Scripture: 2 Timothy 2: 24-26

Sermon: "Christian Pictures: A Servant"

*Invitational Hymn No. 462 "Living for Jesus"

*Closing Chimes

*Benediction

*Postlude

The beautiful flowers on the altar have been placed by Bonnie Gannon and Ginny Mangel in memory of Alan Miller. Mr. & Mrs. Harold Taylor will greet our members and guests at the door this morning.

Ushering today will be Dick Mangel, Dick Dally, Donley Martin and Don Kingsley.

Nursery will be provided by Mrs. Dru Rensel.

Van Driver for next Sunday will be Bill Snyder.

Sandy Sheppeck and Paul Campbell will be visiting the hospital this week.

> Hospitalized: Harold Peters in BMH

Attendance last Sunday was 111 with 14 visitors.

UPCOMING DATES TO REMEMBER:

Dec. 3 - Hanging of the Greens Service

4 - Committee Set-up meeting. All Council members and Committee Chairmen need to be present.

5 - Benevolence Committee at 7 P.M.

6 - Council meeting at 7 P.M.

> NEW MEMBERS will be taken into the church on December 10th.

If you or someone you know is interested in joining, please let the office know.

The 1990 Flower Chart is now hanging in the Narthex. Take a minute now and sign up for the date you wish to have.

CHOIR PRACTICES for this week:

Tuesday 7 P.M. Cantata women 8 P.M. Cantata men

Wednesday - Choir taping for TV, meet at 6:30 P.M. - 6:00

Thursday - 6:15 children, 7 Chancel Choir, 8 Cantata Choir

SOUP & SANDWICH - NEXT SUNDAY DEC 3.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Pastor will assist you if you desire. The altar is open to everyone.

"Christian Pictures: A Servant"
 Scripture: 2 Timothy 2:24-26
 (Ilus rug weav'r & unabl 2C pattn on wrong side)
 This precisly wat P writ this Scrip
 takn pc by pc as we hav lkd this paint duzat lk much lik pictur
 but piced 2gethr, ad pc 2pc it all Bcums part of whol & thus
 hav completd pictur of wat a Xpian shudB
 a of 6 parts pt out dif aspec of Xpian's lif
 P paint Xpian as=Son,Athlet,Farmr,Workman,Vessel,& now ad final
 touches of paint 2 th/canvs of lif & portray Xpian as=A Servant
 In ea part of paint hav seprat things wh/blend in2 canvas,but
 wen all put 2gethr we hav finsihd pictur of Xpian.
 Son=indivd Blievr born in2 famly of G
 Athlet=he runs race set B4 him
 Farmr=seeks 2prep soil of othr livs;sew seeds Xpianly
 Workman=me afraid get hands dirty about work of th/Lord
 Vessel=he fit 2contain things of G
 & now P C's Xpian as A Servant
 th/outlin of wat A Serv shudB is giva as well as th/outlin of his
 duty's & P writes=VS 24A - Read
 word-Striv has mean of not quarrl,fite,dispute & goes bak to
 the 20th verse-READ
 Th/Grt Hous U will remem is The Church;th/vesels w/in that hous
 R th/peo,th/indivd membra who mak up that body
 Th/vesels w/in th/Grt hous R 2B usd 4honor
 th/serv is 2B gentl 2evrone;he is 2B apt 2teach wh/mean he has
 lern'd wat th/faith is all bout & he abl 2pas on 2othrs
 & he is 2B patient
 A Serv,or membr of th/ch,(wh/wat th/serv is,canot B or do thez
 things unles he is involvd,or committd)
 (Ilus of chng Runa's recipe)
 Th's sumwat how peo eithr do/do not pas on th/Xpian lif
 (servs,we R 2pas on th/faith as bin pass on 2us
 we dont need 2altr it 2suit our liks or disliks
 th/faith is ours 2ehar & that is why we shud gro in it & thru
 it emuf that we can pasit on
 P also awar w/pas on of faith ther wudB epositin & sumtimes
 that epositin wud cum fr/very leas' expec sorc=thos w/in Grt Hou
 or fellow membra
 that why wrot=Vs 25A-READ
 he say A Serv may run in2 epositin in seek 2teach/insturc w/in
 th/Ch & if so he is 2B mild,gentl & in stat of humilty deal
 w/thoz in epositin
 th/ideal of this is=Vs 25B=READ
 it jus mayB that w/humbl,gentl teach of A Serv w/in Ch perhpas
 G wil mov in th/harts of thez in epositin so they may C truth
 & recogniz it & repent of ther epositin & cum ovr 2 rt side

But that only half of th/task of A Serv or th/Lord
 this Bcuz not only R ther thoz w/in th/Ch who cum in2 epositin
 w/things of th/faith,they R this way Bcuz of spiritul reason
 Js spok of this shortly B4 ares as Ja tel us 16:33-READ
 Wat Js was say was that as Blievr seeks 2liv 4-G,he wilB atakd
 4 his Bliefs
 We R 2kne Satn seeks 2pul any & all Blievrs fr/G & he ataks in
) ways
 cher4,we R 2undrst that wat P paint as pictur of A Serv,is sum
 up in Vs 26 this ~~xxx~~ Scripur & we read- READ VS 26
 Not only wil therB peo in Ch who wil opos watB taut,but thez peo
 wil blindlyfole-Th/Snar of th/devil as P puts it
 Now knowingly,mo one wil seek 2fole Satns wil
 But it is how we do the work w/in th/cong that determs this
 If we hav opinion contrary 2wat B dun w/in cong,do we pray bout
 that & ask if it was G wants us 2de? Do we realy?
 Mostly ansr is No,we simply C our sid as B rite w/out spiritul
 directin fr/G & wen we do this we folo Satans leading & we use
 our wils & our ~~infx~~ influence in epositin 2hssu at hand
 (Exempl of Tolde ch,& efer 2rais 26OM,& epositin fr/ch,ldrs)
 fr/this incident I was abl 2C 1st hand how Satn can caus divisin
 w/in th/Ch & that divisin wasB sprd by wel-intentind gud Xpian
 peopl
 But they wer not tak time/efert 2seek whos wil they wer fele
 Wat P get at here is mattr of choic
 Wat is th/choic of one who wudB A Serv of th/Lord?
 is it 2serv G?
 or is it 2serv both G & th/world?
 Js sed we cant serv both & obviusly we cannot
 (Ilus Wilder & Foote & ther choices)
 We R facd w/choices all our livs
 We R askd practicly daily 2mak choices wh/serv th/Lord,or serv
 Se+n & th/world
)ea thez picturs P paintd 4us we hav ~~infx~~ ingreds of
 wat maks up th/total pictur=A Xpian
 Wat R th/choices we mus mak?
 R we go 2liv 4th/L & B=A Son,Athlet,Farmr,Soldier,Vesel,Workman,
 Servant as G has call'd us?
 R we wil 2mak neces chngs in livs 2bring bout that choic?
 Its our Choice!
 Wat wil we chooz?

(Ilus rug weavr & canot C picturon wrng side)

P paint pictur of Xpian as:

SON=BORN IN TO FAMLY

SOLDIER=FOLO ORDRS,REPORT FOR DUTY

ATHLETE=RUNS RACE SET BEFORE HIM

FAP^{ER}=SEEKS TO PREP SOIL OTHR LIVS,SOWS SEED XPIANTY

WC^{AN}=NOT AFRAID GET HANDS DIRTY BOUT WORK OF THE LORD

VESSEL=A FIT CONTAINR FOR THE THINGS OF THE LORD

& NOW A SERVANT

Vs 24A=Striv - No quarrl,fite,disput

goes bak Vs 20

(Ilus chng Runa's recipe)

Vs 25A-opositin

Vs 25B-ideal,

Sp reasn 4epositin

Jn 16:33

Vs 26=Satn & we want out way

me pray bout positin

(Exempl of Teledo Church & fund raising program)

Choices - (Ilus Wilder & Foote)

R we go 2liv 4 th/L & B

SON,ATHLET,SOLDIER,FARMR,WORKMAN,VESEL,SERVANT??

R we wil mak neces chngs 2do so?

"Christian Pictures: A Servant"

Scripture: 2 Timothy 2:24-26

(Illustration of man weaving rug as seen from the wrong side)

A woman who was traveling in the East wanted to buy an oriental rug for her home. She looked in all of the ~~xxxxx~~ shops and then she came to a shop where a man was at work on a very colorful rug. She thought that this rug was just what she was looking for, but somehow it didn't look quite right to her. She told the man she thought it was beautiful but she was having difficulty making out the pattern if there was one. The man smiled and said, "If you will just wait a minute I will show you the design." After he tied a few threads together, he turned the rug over and there before her eyes was the beautiful design. He explained, "What you were looking at was the wrong side. In order for it to not unravel, the thread must all be tied together in the back, and on that side, the design cannot be made out.

This is precisely what Paul was writing in this Scripture. Taken piece by piece as we have looked at this painting, it doesn't look like much of a picture. But pieced together, piece by piece it all becomes a part of the whole. And thus we have the completed picture of what a Christian should be. Each of the six parts of the picture, pointed out a different aspect of the ~~ix~~ Christian's life.

Paul painted the Christian as "A Son, An Athlete, A Farmer, A Workman, A Vessel, and now he adds the final touches of paint to the canvas of life and portrays the Christian as "A Servant." In each part of the painting there are the different aspects which color the canvas. And each of those aspects blend into the entire painting to give it the finished look. The individual Christian believer is "A Son," because he has been born into the family of God; he is "An Athlete" because he runs the race set before him; he is "A Farmer" because he seeks to prepare the soil of others lives for planting and he seeks to sow the seeds of Christianity; he is "A Workman" because he isn't afraid to get his hands dirty Weing about the work og the Lord; he ia "A Vessel" that is fit to contain the things of God; and now he is "A Servant."

The outline of what "A Servant" should be is given as well as the outline of his duties.

~~xxxxxx~~ Paul writes, "The servant of the Lord must not strive," verse 24A.

The word "strive" here is used as meaning to not quarrel, or fight, or dispute. It goes back to the 20th verse where we read, (read this verse). The Great House you will remember is "The Church." The vessels within that house are the people, the indivudal members who make up that body. The vessels in the Great House are to be vessels to be used for honor. The servant is to be gentle, to everyone; he is to be apt to teach, ewhich means he has learned what the faith is all about and he is able to pass that on to others; and he is to be patient. "A Servant" or a member of the church, which is what the servant is, cannot be or do these things unless he is involved and committed.

(Illustration of Changing Runa's recipe)

A woman attended a luncheon given by her good friend Runa. At the luncheon, Runa served a crab-meat casserole which everyone loved. Runa's best friend raved about the recipe and persuaded Runa to give it to her. Sometime late this woman was giving a luncheon and when Runa arrived she took her aside and told her, "Guess what Runa? I'm serving your georgeous crab-meat casserole today. But she confided to her, "Since fresh crab meat wasn't available, I had to substitute canned tuna. And for the white sauce, I substituted mushroom soup, because it is easier. And the sherry and blanched almonds were ommitted because I forgot to put them on my grocery list. So it was that moments later when she plunged

a well planned, well prayed about program which any outsider could see was very much needed. They not only raised the \$260,000, they exceeded it by over \$6,000.

From this little incident I was able to see firsthand how Satan can cause division within the church and that division was being spread by well-intentioned good Christian people.

But they were not taking the time or making the effort to seek whose will they were following. What Paul is getting at here is a matter of choice. What is the choice of one who would be "A Servant" of the Lord? Is it to serve God, or is it to serve both God and the world?

Obviously, no one can serve two masters, which is a strong point Jesus made.

(Illustration of two college classmates & their choices)

In 1839 two men graduated from Middlebury College. They were at the top of their class and so jointly they shared these honors together. Ironically, both of them had been born on the same day of the same year.

After graduation in a conversation between them the man named Foote asked his friend about the decision he had made to become a missionary. He asked, "Why bury yourself among the heathen?" The other man was R.G. Wilder who went as a missionary to India and worked there for 30 years. He preached in more than 3,000 cities and villages, gave out more than 3 million tracts, and gathered into schools over 3,300 children of whom 300 were girls. It was evident that Wilder had Christ. What of his friend named Foote? Foote chose to be a lawyer and rose rapidly in his profession. He amassed wealth and married a beautiful young woman. But in the midst of his prosperity death took his wife and daughter from him. Overcome with sorrow which he could not handle he blew his brains out. Who made the better choice?

We are faced with choices all of our lives. We are asked practically daily to make choices which serve the Lord, or serve Satan and the world. In each of these pictures which Paul has painted for us, giving us the ingredients of the total picture of a Christian, what are the choices we must make? Are we going to live for the Lord and be A Son, A Soldier, A Farmer, An Athlete, A Workman, A Vessel, and A Servant, as we should? Are we willing to make the necessary changes in our lives to bring that about? It's our choice! What will we choose?

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the serving spoon into this casserole, she casually announced to the guests, 'If this casserole isn't any good, don't blame me. Blame Runa, this is her recipe.'"

This is somewhat how people either do or do not pass on the Christian life. As servants, we are to pass on the faith as it has been passed on to us. We don't need to alter it to suit our likes or dislikes. The faith is ours to share and that is why we should grow in it and through it enough that we can pass it on.

Paul also was aware that with the passing on of the faith there would be opposition and some times that opposition would come from the very least expected source, those within the "Great House," or, fellow-members. So that is why he wrote, "In meekness, instructing those that oppose themselves" verse 25A.

~~Thxxxxxxxxxxxxxxxx~~ He is saying that "A Servant" may run into opposition in seeking to teach, or instruct within the church, and if so he is to be mild, gentle, and in a state of humility deal with those who are in opposition. The ideal of this is that, "If God, peradventure will give them repentance to the acknowledging of the truth," verse 25B.

It just may be that with the humble, gentle teaching of "A Servant" within the church, perhaps God will move in the heart of those in opposition so they may see the truth and recognize it, and repent of their opposition and come over to the right side.

But that is only half of the task of "A Servant" of the Lord. This is because not only are there those within the church who come into opposition with things of the faith, they are this way because of a certain spiritual reason. Jesus spoke of this shortly before He was arrested as John the Apostle tells us. In the 16th chapter of the Gospel of John is recorded ~~xxx~~ some of the warnings of Jesus to His disciples. At the very end of that chapter in verse 33, we read, "These things I have spoken unto you, that in Me ye might have peace.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

What Jesus was saying was that as a believer seeks to live for ~~xxx~~ God, he will be attacked for his beliefs. We are to know that Satan seeks to pull any and all believers from God. He attacks us in many different ways. Therefore, we are to understand that what Paul was painting as a picture of "A Servant," is summed up in the 26th verse of this Scripture.

He writes, "And that they might recover themselves out of the snare of the devil, who are taken captive by him at his will."

Not only will there be people within the church who will oppose what is being taught, but these people are blindly following the "Snare of the devil," as Paul puts it. Now knowingly no one within the church will seek to follow Satan's will. But as soon as we form an opinion about something within the congregation and put up opposition to it, do we pray about it to receive God's answer concerning that issue to question whether our opposition is proper or if the issue is of the Lord? The answer of course is "No!" Too often we think we know what is the proper moves to be made in the congregation and we neglect talking to the Lord about it and instead use our own wills and influence in opposition to the issue at hand.

Recently I was involved in a financial campaign put on by Chase Associates to raise money for a very strong evangelical congregation in Toledo, Ohio. The money to be raised was not for buildings, but for ~~xxxxxx~~ property improvements, and outreach programs of the church. The goal sought was \$260,000. On some of the calls I made, speaking with those who ~~xxx~~ were supposedly the leaders of that congregation, their response was very definitely negative. They were saying loud and clear to anyone who would listen, "We are not for this campaign and we believe they will never reach the goal. They were in opposition to what had been

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 3, 1989
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jennifer Gannon and Mike Brinker

+ + + + +
ORDER OF WORSHIP 11:00 A.M.
"HANGING OF THE GREENS SERVICE"

Prelude
Chiming of the Hour
Announcements
Joys
Ascription
Giving of our Tithes and Offerings
*Doxology - page 382
Infant Dedication - Alyson Link
*Processional Hymn No. 166 "Let All Mortal Flesh Keep Silence"

*Prayer (In Unison) Almighty God, whose Light has shone in mortal darkness; reveal to us Your presence in our lives and in our worship. Manifest Yourself to us in such a way, that we may know you didn't just come once, but that Your Spirit has never left this world. Open our eyes to Your glory all around us, and teach us that You are ever coming to Your children; coming in manifold ways Your love and joy to impart. May we prepare our hearts and lives to receive Christ as our Lord and our God. In His name we pray. Amen.

The Celebration of Advent 1989
The Meaning of Advent Rick Vinroe
The Meaning of Symbols Mike Roper
The Banner of the Angel and Annunciation Bob Weisenstein
The Banner of the Star and Manger Mike Roper
The Holly Wreath Rick Vinroe
Choral Response: "The Holly and the Ivy"
The Greens and Mistletoe Bob Weisenstein
The Candles Mike Roper
Hymn Response No. 193 verse 1
The Bells Rick Vinroe
The Poinsettia Bob Weisenstein
Hymn Response No. 193 verse 2
The Christmas Tree Mike Roper

Scripture: Isaiah 60: 1-3,13
The Manger Scene Rev. Ralph Link
The Advent Wreath Rev. Ralph Link
The Lighting of the Advent Wreath
Hymn Response No. 193 verse 3
The Promise: John 1:1-14

*Invitational Hymn No. 177 "Good Christian Men, Rejoice"
*Closing Chimes
*Benediction
*Postlude

+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by Mr. & Mrs. Paul Riemer in memory of Loved Ones.
Mr. & Mrs. Bill Thompson will greet our members and guests at the door this morning.
Ushering today will be Marty Henry, Walter Hollefreund, John Snow and Jeff Snyder.
Nursery will be provided today
Attendance last Sunday was 107 with 13 visitors.
Van Driver for next Sunday will be Dick Mangel.
Shirley Thompson and Helen Riemer will be visiting the hospital this week.

Hospitalized: Chet Stauffer in West Penn in Pittsburgh
Harry Davis in Mercy Hospital in Pitts.
Harold Peters and Lois Pennington in BMH

DATES TO REMEMBER:
December 4 - Committee Set-ups and 1990 Calendar Schedule meeting at 7 P.M. ALL Council and Committee Chairmen must be present with a report. *CENTRAL MEET*
5 - Benevolence Committee meeting at 7 P.M. *PH*
6 - Council Meeting at 7 P.M. All newly elected members are urged to attend.
10 - Last day to order Poinsettias. \$4.35 each
11 - Set up Living Christmas Tree. We need lots of help. We will begin at 6:30 P.M.

NEW MEMBERS will be taken into the church on December 10th. If you or someone you know may be interested in joining, please get the information to the office.
The 1990 Flower Chart is now hanging in the Narthex. Take a minute and sign up now for the date you wish.
At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling.
The altar is open to everyone. The Pastor will assist you if you desire.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 10, 1987
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Jennifer Gannon and Mike Brinker
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 168 "Come, Thou Long-Expected Jesus"
*Ascription
*Exhortation
*Confession (In Unison) Our Heavenly Father, our Spirits
turn at this season not only to the coming of thy Son
into history in the form of a babe, but also to thy
coming in thy Spirit. We beseech thee, O Lord, to
pour thy Spirit upon all who walk in darkness. Grant
thy power to the weak; thy love to those who hate; and
thy peace to those who know only the ugliness of strife,
struggle and turmoil. If it be thy will, make us
instruments of thy power and love and peace for those
who know thee not. Hear us as we pray, in Jesus' name.
Amen.

*Kyrie
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Lighting of the Advent Wreath
Children's Moment
Hymn No. 201 "The Star Carol"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.

Morning Prayer
Giving of our Tithes and Offerings
*Doxology - page 382
Receiving of New Members
Budd and Carol Pedersen, Kevin Albert, Frank Rice

Anthem: "And We Sing Gloria"
Scripture: Luke 1:26-38
Sermon: "The Three Whys: For What Purpose?"
*Invitational Hymn No. 170 "Thou Didst Leave Thy Throne"
*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Lenora Stanley in memory of Loved Ones.
Mr. Art Snyder will greet our members and guests at the
door this morning.
Ushering today will be Sandy Sheppeck Erla Hollefreund,
Isabel Eichhorn and Helen Crouse.
Nursery will be provided today
Van Driver for next Sunday will be Jim Gannon.
Attendance last Sunday was 118 with 23 visitors.
Bonnie Gannon and Marge Smiley will be visiting the
hospital this week. *HARRY JAILLET - BUTLER*
Hospitalized: Chet Stauffer is home, Harry Davis in
Mercy, Lois Pennington in Central Medical Center.
CHURCH FAMILY CHRISTMAS PROGRAM will be held this evening
at 7:00 P.M. A play by the members of the Sunday School
will be performed followed by the man in the red suit.
Refreshments will be served after the festivities.
UP GOES THE LIVING TREE beginning on Monday evening at
6 P.M. We can use some strong helpers. Bring along
your favorite wrenches and hammer.
CHOIR practice will be Thursday evening at 7 P.M. followed
by the Cantata Choir rehearsal at 8 P.M. Please make
every effort to attend these. Your voice is needed.
Remember the flower chart that is hanging in the Narthex.
Take a minute and sign up on the date you wish. The
cost of the Sunday altar flowers is \$15.00.
Today is the last day to order a Poinsettia. If you would
like one, fill in your name and the number of poinsettias
you wish and drop your note in the offering plate or call
Ginny. The price is \$4.35 each. They will be here next
weekend and remain for Christmas Eve.
At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Altar is open to everyone. The Pastor will assist
you if you desire.

Bible Community Church - Sagamore, Pa. 12/8/91

Prelude

Greetings/Announcements/Prayer Requests

Ascription

Call to Worship: #

THERE SHALL COME FORTH A SHOOT OUT OF THE STUMP OF
JESSE & THE SPIRIT OF THE LORD SHALL REST UPON HIM.
THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT
OF COUNSEL AND MIGHT, THE SPIRIT OF THE FEAR OF THE
LORD.

HE SHALL NOT JUDGE BY WHAT HIS EYES SEE, OR DECIDE BY
WHAT HIS EARS HEAR: BUT WITH RIGHTEOUSNESS HE SHALL
JUDGE THE POOR, AND DECIDE WITH EQUITY FOR THE MEK
OF THE EARTH.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 1:26-38

Sermon: "The Three Whys: For What Purpose?" 12/10/90

*Hymn

Butler

*Benediction

*postlude

TWILA,

Don

Summer day 1886 - KRONEBACK, SWEDEN

Carl Boberg enjoy summer w/othrs

Dark clouds, lightning, rain, rainbow

Bells church across way w/ (unel)

Wrote that nite:

O LORD MY G, WHEN I IN AWSUM WONDR, CONSIDR ALL TH/WORLDS THY HANDS

H. MADE

I C TH/STARS, I HEAR TH/ROLLING THUNDR, THY POWR THRUOUT TH/UNIV

DISPLAID

THEN SINGS MY SOUL MY SAV G 2THRE, HOW GRT THOU ART, HOW GRT THOU

ART

THE R - 3 WHYS = 1ST = 4 WAT PURPOSE??

WHY DID G BCUM MAN???? VS 34B HOW OR WHY

(Ilus mothr explain Xmas 2 son in cartoon)

NO ONE IS QUIT SUR HOW XMAS WORKD OUT LIK THIS DEAR.

THEOLOGINS R WORKING VERY HARD ON THAT QUESTIN RT NOW

(Ilus dept stor ad:)

ONE WAY TO KEEP XMAS W/US ALL YEAR LONG, BUY THINGS ON OUR

MONTHLY PAYMENT PLAN

P. SEEK EXPL WHY G CAM IN2 WORLD

PHIL 2:5-8

PHIL 2:5-8

(Ilus mothr 6yr old son & Xmas gift)

1935 Depressin

1 luv Yu Mome

(Ilus man & Th/Birds)

2 Cor 8:9 - READ

G Bcam man 2reveal Himself 2mankind

G Bcam man 2B Ur persnl Sav & Friend

Do U hav that persnl relatsip w/Him????

R U His Bcux U hav trustd Him 4Ur salvatin????

U can hav that if U jus ask Him 2cum in2 Ur hart 2day

"The Three Whys: For What Purpose?"
 Scripture: Luke 1:26-38
 (Ilus of How Great Thou Art)
 & who hasnt at one tim or othr marvld at th/Majesty & power
 of Almy G?
 all of natur itself spks of that mite
 us, th/grandur, th/Majesty, th/Powr, th/Mite of Almy G lends
 self & questins as we lk at birth of Js Xp
 Th/quest is=Why Did G Bcum Man???
 as think this thru, ther R 3 very def WHYS wh/we can pt to
 th/first of thez is=For Wat Purpos???
 Jus wat was purpos of G Bcuming man???
 Lk expl how Mary, peasant girl was visit by angl Gab & tol of mirac
 & marvlus thing wh/G was go 2acmpl thru her
 Mary reactin no dif any us wud hav
 Lk records=Vs 34B
 Why shal thisB??? Jus why wud G want cum erth 2B a man???
 Mary knu she dirt poor & 2bear baby & bring in2 worl wud put
 Him on sam povrty levl she fnd herself
 raised in Jew faith she knu Scrips, especily th/Psalms
 & she knu fr/Psalms G was spokn of as B ownr of evrthing
 He ownd catl thousan hills; He sovereing ovr all; Majesty/Powr &
 Honor wer all His
 Why wud One who own all this want 2Bcum man??
 Wat was purpos of all this???
 Mary may not hav had ansrs 2her quests, but as lif this son Js Bga
 2unfold B4 her eyes, she Bgan 2get ansrs lookd 4
 But th/WHYS of all this mus hav bin askd by Mary ovr & ovr thru-
 out rest her lif
 & evn 2day wat tuk plac bout 2M yrs ago is sumth laks explanati
 caus conutles peo ask=Why did G Bcum man? Wat was purp all it??
 (Ilus woman shopper expl Xmas 2her son)
 th truth Xmas in our tim
 in gottn out of han 2 th/pt very few peo kno real mean of Xmas
 & 4mos peo, includ many Xpians who shud kno bettr, it simply a
 season of hustl/bustl/buy & sel, & giv in ordr 2get
 (Ilus dept stor & ad=One way 2keep Xmas all yr, buy things on our
 monthly payment plan)
 In seek expl why G cam in2 worl Apos P wrot 2Xpians in Philippi
 an explanatin of sorts - 2:5-8=READ
 Wat is P try 2say
 He say Js, B in form of G knu ~~xxxx~~ He equal w/G, but man no abl
 2grape this & so He cam in only way man cud undrstand & that in
 form of man
 but mor than that He cam as a serv
 (Ilus moth & son on Xmas Eve in 1935)
 This wat G did thru Js Xp
 th/K of Kings abandoned hvn 2cum 2 a borowdbed in a stabl
 He made Himself nuth & then His atitud of servnthud led Him
 in submissin 2giv Self 4mankind

Mary ask questin=How shal thisB?" & no mattr how try expl 2/
 it much this stil mystry we canot undrst & we can only pt 2G &
 ansr=This was His plan."
 Ther is story bin circulatd evr yr at Xmas wh/perhaps expl in
 simpl lang anyone can undrs & its simply entitl=Th/Man & Th/Bird
 (Ilus man & th/Birds)
 & that is precisely wat G did 4us
 & knu only way cud relat 2us was 2Bcum one of us
 He did this in that baby born that stabl in Beth
 Th/anstr 2th/1st WHY, For wat purpos is simply that G Bcam
 a man 2reveal Himself 2mank
 He Bcam man 2manifest G 2man
 Th/Apostl P sum this up in 2 Cor 8:9=READ
 Ther it is!!!!
 Th/One w/G at th/Creatin;
 Th/One who was Creatr of evrthing strip self of Majesty & tuk
 on th/natur of serv
 Th/Sovereign rulr of th/Univers cam & livd among us start out
 as helples infant
 Our joy not only this tim of yr, but 4evr day our livs is that
 we can hav persnl relatsip w/The God of th/Universe, The
 Creator of it all
 Think of it!!!
 G Bcam man jus 2B Ur pesnl Sav & Frend
 Do U hav that persnl relatsip w/Him?
 R U His Bcuz U hav trustd Him 4Ur salvatin??
 U can hav that if U jus ask Him 2cum in2 Ur hart 2day

Mike: Our ancestors have given us many reminders of Jesus' nativity. We call these reminders "symbols." Symbols have been called our silent teachers. They are universally used. A flag, a banner, a picture, a figurine -- each one conveys

"The Three Whys: For What Purpose?"

Scripture: Luke 1:26-38

12/10/89
BUTLER
12/8/91 SAGANINE

(Illustration of "How Great Thou Art")

One summer evening in 1886 at a ~~place~~ country place called Kroneback, Sweden, Carl Boberg along with some other men who had been invited to a ~~meeting~~ meeting of women who came to sew for the benefit of missions, tells of the beautiful summer's day it had been. Everyone had enjoyed the day with all of nature dressed in her summer finery, and both young and old roamed the large estate being a part of it.

But a dark storm cloud appeared above the horizon and soon the sky was overcast. Lightning flashed across the ~~sky~~ dark sky and a downpour drove the visitors under cover. Soon, the rain stopped and ~~a~~ a rainbow appeared. From a church across the bay a funeral was in progress and the bells of the church could be heard pealing their doleful tones. Caught up in all of this, Carl Boberg sat down that night and wrote:

O Lord my God! When I in awesome wonder
Consider all the works Thy hands hath made,
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.

Then sings my soul, my Savior God, to Thee,
How great Thou art, how great Thou art.

And who hasn't at one time or another marveled at the Majesty and Power of Almighty God? All of nature itself speaks of that Might. Thus the grandeur, the Majesty, the Power, the Might of Almighty God lends itself to questions as we look at the birth of Jesus Christ. The question is, "Why did God become man?" As we think this through there are three very definite "Whys" which we can point to. The first of these we will look at is, "For What Purpose?" Just "What was the Purpose of God becoming ~~a~~ a man?

Luke explains how Mary, a peasant girl was visited by the Angel Gabriel and told of the miraculous and marvelous thing which God was going to accomplish through her. Mary's reaction is no different than the reaction any of us would have had. Luke records that she asks, "How shall this be? She explains just briefly, "seeing I know not a man." Mary is simply stating that she is a virgin, and has not had sexual contact with a man. But there is also within her question of "How shall this be," a "Why shall this be?" "Just why would God want to come to earth, and come in the form of a man?" Mary knew that she was dirt poor, and to bear this baby and bring it into the world would put Him on the same poverty level in which she found herself. Raised ~~xxx~~ in the Jewish faith she knew the Scriptures, especially the Psalms. And she knew from the Psalms that God was spoken of as being the owner of everything. He owned the cattle on a thousand hills; He was sovereign over all; Majesty and honor, and power were His. "Why would the One who owned all of this want to become man?" "What was the purpose of this?"

Mary may not have had the answers to her questions, but as the life of this Son Jesus began to unfold before her eyes, she began to get the answers she was looking for.

But the "Whys" of all of this must have been asked by Mary over and over throughout the rest of her life. And even today, what took place ~~xxx~~ 2000 years ago is something that lacks an explanation ~~xxxx~~ causing countless people to ask, "Why did God become man? What was the purpose of all of it.

(Illustration of woman shopper in cartoon explaining Christmas to her son)

A cartoon shows a weary woman shopper resting for a moment with her arms filled with packages. She is in the middle of a very busy department store filled with other

(Ilus continued)

Christmas shoppers and she is explaining the Christmas scene to her son by saying:
"No one is quite sure how Christmas worked out like this dear. Theologians are working very, very hard on that question right now."

This is the truth of Christmas in our time. ~~xxxxxx~~ It has gotten out of hand to the point that very few people know the real meaning of Christmas and for most people, including many Christians who should know better, it is simply a season of hustle, bustle, buy and sell; give, in order to get. I read of a department store that advertised: "One way to keep Christmas with us all year long, 'Buy things on our monthly payment plan.'"

In seeking to explain why God came into the world the Apostle Paul wrote to the Christians in the church in Philippi an explanation of sorts. It is found in the second chapter of that letter. He wrote: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made ~~mf~~ Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." 2:5-8

What is Paul trying to say? He is saying that Jesus, being in the form of God, knew that ~~although~~ He was equal with God, but man could not grasp this and so He came in the only way man could understand, and that was in the form of man. But more than that, He came as a servant.

(Illustration of mother, 6 year-old son, Christmas Eve during Depression in 1935)

It was Christmas Eve of 1935. The Depression was at its height. A young widow and her six-year-old son were about to eat their Christmas supper. This year it was a very simple meal because she couldn't afford anything else. This year, there would be no real presents no candy, or toys. She had knitted two pair of mittens. One for herself and one for him. That was all. But as they sat down to their meager meal, the little boy raced to his bedroom and came back proudly holding a gift for his mother. The gift was wrapped in an old newspaper and done as any six-year-old could do. "Open it Mommy, open it!" he urged his mother. His eyes were dancing and sparkling with excitement. She carefully removed the paper and inside was an old cigar box. She opened the box and there inside was a shining copper penny and a piece of paper written in crayons and terribly misspelled. The note read, "I Luv Yu Mome!"

Tears welled up in her eyes as she read the note over and over. Hugging him she cried, "Thank you, thank you, thank you. This is the best gift I have ever received."

Thus a bleak Christmas was turned into a joyous celebration of love. It wasn't wrapped real fancy, but oh what a treasure it contained. For it contained a pronouncement of love to a special person.

That is what God did through Jesus Christ. The King of Kings abandoned heaven to come to a borrowed bed in a stable. He made Himself nothing and then His attitude of servanthood led Him in submission to give Himself completely for mankind. Mary asked the question, "How ~~xxx~~ shall this be?" And no matter how we try to explain it, much of this is still a mystery we cannot understand and we can only point to God and answer "this was His plan."

There is a story that has been circulated every year at Christmastime which perhaps explains it in simple language that anyone can understand. It is simply called, "The man and the birds."

(Illustration of Man and The Birds)

It was Christmas Eve. A man and his wife finished eating their supper. The man went into the living room to read the paper while his wife washed the dishes and began to get ready for church. The man was not a church-going person so his wife was going to go by herself. When it came time for her to leave it had just started to snow. He waved to her as she pulled out of the driveway and noted that it looked like it was snowing much harder.

(Illustration of Man and The Birds - continued)

He was glad to be home and settled into his easy chair to read. Suddenly, he heard a thud. He didn't pay any attention to it and continued reading. But then there was another thud. "Probably the neighbor kids t rowing snowballs against the house he thought." But then there was another thud, and still another. Getting up out of his chair he went to the window to look out. The snow was now several inches deep and he couldn't see what was causing the thudding against the house. So he went to the front door and when he opened it and looked out he saw birds huddled in the snow near the living room widnow. For some strange reason they must have been seeking shelter and got lost in the snow and fell exhausted against the house. "Probably need something to eat and a place to get warm," he thought to himself. He decided to open the garage door and turn on the light so they could get in out of the cold. So he put on his boots and hat and coat, and getting some of the birdseed they had, he trudged out to the garage. He opened the door, turned on the light and threw some birdseed on the floor. Then he stepped aside, but none of the birds moved from where they had fallen. He went over to where they were huddled in the snow and tried to shoo them toward the garage, but all he succeeded in doing was to make them fly a short distance away and huddle into the snow there. He moved over to where they were, but there was no way he could get them into the garage to the shelter and the feed which was there. As he thought how he might accomplish this, he said to himself, "If only I could talk to them and explain that I won't hurt them. But in order to do that I would have to become a bird so they wouldn't be afraid of me." It was then that he heard the church bells pealing in the distance and he then knew what the Christmas story was all about, as he knelt in the snow and bowed his head.

And that is precisely what God did for us. He knew that the only way He could relate to us was to become one of us. He did this in that baby born in that stable in Bethlehem. The answer to the "First Why, For What Purpose," is simply that God became a man to reveal Himself to mankind. He became man to manifest God to man.

The Apostle Paul sums this up in his 2nd letter to the church at Corinth in the 8th chapter, the 9th verse. (READ THIS VERSE). There it is! The One who was with God at the creation; the One who was the creator of everything stripped Himself of His ~~His~~ Majesty and took on the nature of a servant; the Sovereign ruler of the universe came and lived among us starting out as a helpless infant. Our joy not only at this time of the year but for every day of our lives is that we can have a personal relationship with the God of the Universe, the Creator of all. Think of it! God became man just to be your personal Savior and friend. Do you have that personal relationship with Him? Are you His because you have trusted Him for your salvation? You can have that if you just ask Him to come into your heart this day.

END

PHOTOGRAPH

26/12

27/12

28/12

29/12

30/12

31/12

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 17, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Meron Hewis and Toni Jo Patsy
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Prayer Requests

*Processional Hymn No. 178 "O Little Town of Bethlehem"

*Ascription

*Exhortation

*Confession (In Unison) Our Father, we are aware that at this time of the year our lives seem at times to be so void of meaning. We know the joy that should be ours, but it is difficult to separate ourselves from our sins which so easily beset us. Take from us the thoughts of anger and hatred we may feel, and replace them with love and concern for all of mankind. Let your peace flow into our hearts and lives, and let us have that Light, even Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Leader - Blessed be the Lord God

People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Lighting of the Advent Wreath

Children's Moment

Hymn No. 180 "What Child Is This, Who, Laid to Rest?"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us pray.

Morning Prayer

Giving of our Tithes and Offerings

*Doxology - page 382

Anthem: "I Just Heard Some Good News"

Scripture: Matthew 1: 18-25.

Sermon: "The Three Whys" Why An Offering?"

*Invitational Hymn No. 184 "Hark! The Herald Angels Sing"

*Closing Chimes

*Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Mr. & Mrs. Carl Hollefreund will greet our members and guests at the door this morning.

Members of the Youth Group will be serving as Ushers.

Nursery will be provided today.

Van Driver for next Sunday will be Joe Youngblood.

Attendance last Sunday was 124 with 17 visitors.

Art Snyder and Jim Gannon will be visiting the hospital this week.

> Hospitalized: Howard Jaillet in BMH - ~~OUT~~
TONIGHT...The Living Christmas Tree will come alive with the Choir as they present the Cantata, "Let Heaven and Nature Sing," at 7:30 P.M. Bring along some of your neighbors, relatives and friends as we present a Christmas message in song. Also needed for the reception afterwards is lots of cookies. If you are willing to bring some in, see Helen Riemer. We need a few good men and women to serve as Ushers for the two evenings as well. Monday evening performance will be at 7:30 too.

> CHRISTMAS EVE SERVICE next Sunday at 11:00 P.M. Come join in the service of Carols, Candlelight and Communion. Next Sunday the regular worship service at 11:00 A.M. will include the Lord's Supper as well. Remember to fill in the flower chart for 1990. It is hanging in the Narthex.

> We ask that you leave the Poinsettias here to grace the chancel for the Christmas Services. If you must take yours, please do so. We would like them to remain for Christmas Eve as well.

At the close of the service the invitation is extended to each worshipper to respond to God's leading for your life. This invitation gives the opportunity to accept Christ, to pray, to meditate, or to seek counseling. The Altar is open to everyone. The Pastor will assist you if you desire.

MARILYN

WAT DOZ G WANT 4 XMAS??

Scripture: Matthew 1:18-25
 (Ilus fathr making "perfect human being")
 G creatd man, but man Bcam imperf thru sin
 Bcuz this sep G tryd 2bring man bak 2 Himself in varius ways as
 record in OT
 but thoz means faild
 It Bcuz G cudnt do it, but imperf man cud not cum in2 th/prese
 of th/Perfect
 in ea thez varius ways G sot 2bring imperf man 2 Self ther canB
 seen th/ult plan wh/G wud eventuly bring 4th
 He used priests/prophs 2epk 4 Him & 2giv His plan 2mank
 one thez means He ~~xxxx~~ employd was by certin offrings & one of
 thez offrings was=ThDay of Atonement
 Th/details of it R record in OT buk Lev chap 16
 READ & EXPL Vss 2-22 & 29-33
 Th/questin is=Why An Offring?
 Th/ansr is, G had 2hav sumth or sumone 2ovrcum th/sin of man
 Sumth had 2B offrd 2mak man rite in th/site of G
 In th/OT we read it was lambs, bulls, goats
 but nun thez wer abl 2do th/complet job
 G had sevrل optins:
 He once destroyd entir pop w/flud, but fr/Noah & thoz who surviv
 sin cam 4th once agin
 So G cud hav destroyd evrone agin & start ovr, or He cud hav
 sepat self fr/mank & lef worl & mank 2own devices
 & agin questin=Why didn't G jus chuk whol thing & 4get bout
 man?
 My record words 18:14=IT IS NOT TH/WIL OF UR F WH/IS IN HVN THAT
 ONE OF THEZ LITTL ONES WHUD PERISH
 G didnt want any of His creatin 2perish & th/only way G cud accomp
 this was 2Bcum as one of us & this He ~~ix~~ did in persn Js Xp
 M' records th/words of angl of th/L as apcar 2 Jos
 vs 1=READ
 How dif this is fr/announc wh/made 2Zach
 in that act as record by Lk we read=& SHE SHAL BEAR THEE A SON
 Mary is not go 2bear a son 2~~xxxx~~ by Jos
 Th/angl tol Jos this wud cum bout by H Sp
 Jos was 2nam this child Js, Bcuz th/angl relats=HE SHAL SAV HIS
 PEO FR/THER SINS
 Th/very nam Js ment=G is salv, or G savs
 (Ilus minstr & atheist barbr)
 All us quest why mor peo no cum 2that sav knowledg of Js Xp
 we wondr why peo continu 2ignor th/offr of free salv fr/G wen
 He wilinly stepd in2 our worl & Bcam one of us & offrd Himself
 up on our Bhalf
 that is exacly wat angl is stat 2 Jos as record vss 22 & 23
 READ Thez vss

G use propn 1sa 2spk thez words bout 600yrs prior 2this 2/
 this was part His ult plan wh/finly brot 4th in livs Mary/Jos
 G was spk of offring 2B made
 "Why An Offring?" it was only way G cud get man's atentin
 (Ilus of writ on wal Univ Texas=G has cancer)
 Isnt that exacly th/point of th/Incarnatin?
 t) He was rich, yet 4our saks He Bcam poor
 tuk upon Himself all our probs, all our erthly things 2sho
 how much He luvd us
 it was an offring, but that offring had a pricetag
 We think day wh/liv isuniqu w/hostags & price askd 4releas
 (Ilus Richrd th/Lion Hartd & Kings ransom)
 This precisly wat G did thru Js Xp
 He gav self as ransom 4 th/worl
 THAT, was th/offring wh/G gav 2 th/worl & givn thru complet luv
 (Ilus girl say prayrs & ask=Wat R we giv G 4 Xmas?)
 We may smil at innocenc of child but is G on our list?
 & wat R we giv G 4 Xmas?
 Wat duz G want fr/us?
 ther is actuly only one thing G wants fr/us
 that, is our harts!!!!
 Duz He hav that?
 & if not R we wil 2turn it ovr 2Him?
 Why An Offring?
 2redeem th/worl & all it taks is 4us 2say YES 2 G's offr of
 Self thru Js Xp
 4anyone 2hav Merry Xmas this yr or any yr wat is necessary is
 2cum 2 G thru Xp
 it was His coofring that maks Xmas
 Not presents/gifts/or butiful pakags wrapd pretly papr/ribbns
 it was simpl birth of Sav born smely stabl, wrap diapr 2liv
 simply, humbly mong mank & 2dy as sub 4all winnrs of worl,
 T IS WAT MAKES XMAS
 if U dont kno that, or Xp is not part of Ur lif tite now, His
 gift of salv can mak this Xmas, & evry Xmas sumth specil

"The Three Whys: Why An Offering?"

Scripture: Matthew 1:18-25

(Illustration of father making a "perfect human being")

On August 16, 1952 a proud ~~father~~ new father called a press conference in a Brooklyn hospital. To the few reporters who showed up he said, "Meet my new daughter Edith. She's going to be a genius. I shall make her into the perfect human being. During the years that followed, the man and his daughter astounded educators and the press with their experiment. When she entered school at the age of 6, she was reading two books a day along with the New York Times. Later she scored consistently around 200 on a IQ scale that rated 150 as genius. At age 24 the woman was interviewed by a reporter. One of the questions asked was whether she felt her father had created the perfect human being. He reply was, "How can imperfection create perfection? I'm sitting here overweight, having withdrawal symptoms from something as silly as gigarettes, and wishing I had something sweet to stick in my mouth, and you're asking me if I'm perfect.

God created man perfect, but man became imperfect through sin. Because of this separation, God tried to bring man back to Himself in various ways as recorded in the Old Testament. But those means all failed. Not because God couldn't do it, but imperfect man could not come into the presence of the Perfect. In each of the various ways which God sought to bring imperfect man to Himself there can be seen the ultimate plan which God would eventually bring forth. He used priests, ~~prophets~~ and prophets to speak for Him and to give His plan to mankind. One of these means He employed was by certain offerings. One of those offerings was what came to be known as the Day of Atonement. The details of it are recorded in the Old Testament book of Leviticus in the 16th chapter. (Read and explain verses 2 through 22, and 29 through 33.)

The questionsis, "Why an Offering?" The answer is that God had to have something, or someone to overcome the sin of man. Something had to be offered to make man right in the sight of God. In the Old Testament we read that it was lambs, and bulls, and goats. But none of these were able to do the complete job. God had several options. He once destroyed the entire population with the flood. But from Noah and those that survived sin came forth once again. So God could have destroyed everyone once again and started over, or He could have separated Himself from mankind and the world and left mankind to their own devices. And again, a question arises, "Why didn't God just chuck the whole thing and forget about man?" ~~Scripture~~ Matthew records the words of Jesus in the 18th chapter, verse 14, "It is not the will of your Father which is in heaven that one of these little ones should perish."

God din't want any of His creation to perish. The only way God could accomplish this was to become as one of us, and this He did in the person of Jesus Chfist. Matthew records the words of the angel of the Lord as he appeared to Joseph. In the 21st verse of the first chapter we read, "And she shall bring forth a son." How different this is from the announcement which was made to Zacharias. In that account as recorded by Luke we read, "Ans she shall bear thee a son." Mary is not going to bear a son by Joseph. The angel told Joseph this would come about through the Holy Spirit. Joseph was to name this child Jesus, because the angel relates, "For He shall save His people from their sins." The very name Jesus meant, "God is Salvation," or, "God saves.

(Illustration of minister and atheistic barber)

A minister had become friends with his barber who was an athiest. One day they happened to be walking together through the city slums. The barber, seeing the derelicts of society around them said, "This is why I cannot believe in God. He is called a God of love.

(Illustration continued):

But if He is as kind as they say, why does He permit all of this disease, and poverty, and squalor? How can He allow these poor people to be addicted to drugs and other character destroying habits?" The minister remained silent as they walked on. Then they came to a man who was especially unkempt and filthy. His hair hung down to his neck and a half-inch of stubble covered his ~~xxxx~~ face. The minister then remarked, "You can't be a very good barber, or you wouldn't permit a man like that to continue living in this neighborhood without a haircut and shave." At this the atheist became indignant and said, "Why blame me for that man's condition? I can't help it if he is like that. He's never given me a chance! If he would come to my shop, I could fix him up and make him look like a gentleman." Giving the barber a penetrating look, the minister said, "Then don't blame God for allowing these people to continue in their evil ways when He is constantly inviting them to come and be saved. The reason they are slaves to sin and evil habits is that they refuse to accept the one who died to save and deliver them." The barber saw the point.

All of us question why more people do not come to that saving knowledge of Jesus Christ.

We wonder why people continue to ignore the offer of free salvation from God when He willingly stepped into our world and became one of us and offered Himself up on our behalf. And that is exactly what the angel is stating to Joseph as recorded in the 22nd and 23rd verses of this Scripture. We read, "Now all of this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, 'God with us.'"

God used the prophet Isaiah to speak these words about 600 years prior to this. This was a part of His ultimate plan which He finally brought forth in the lives of Mary and Joseph. God was speaking of an offering to be made. "Why An Offering?" It was the only way God could get man's attention.

(Illustration of writing on wall at University of Texas)

Someone wrote on the ~~xxxxxxxxxxxxxxxx~~ unfinished wall of a men's room in the wet plaster at the University of Texas, "God has cancer")

And isn't that exactly the point of the Incarnation? Though He was rich, yet for our sakes He became poor. He took upon Himself all of our problems, all of our earthly things to show us how much He loved us. It was an offering. But that offering had a price tag.

We think that the day in which we live is unique. We read and hear of hostages being taken and a price exacted for their release.

(Illustration of Richard the Lion hearted and his ransom)

Sometime between 1091 and 1094 a conquering king returning home from the Crusades was captured by some of his enemies and placed in prison. A colossal ransom was demanded for his redemption. The people of England submitted willingly to heavy taxation and many rich nobles contributed large sums that their king might be set free. Thus, King Richard the Lion Hearted was released and it was from the gathering of this large amount of money that the phrase, "A king's ransom," crept into the English language.

This is precisely what God did through Jesus Christ. He gave Himself as a ransom for the world. That, was the offering which God gave to the world and it was given through complete love.

(Illustration of little girl saying her prayers before Christmas)

A little girl was saying her prayers a few nights before Christmas, when she stopped suddenly and asked her mother a question with a worried look on her face: "What are we giving God for Christmas? What does God want for Christmas?"

We may smile at the innocence of that child, but is God on our Christmas list? And what are we giving God for Christmas? What does God want from us? There is actually only one thing

that God wants from us. And that is our hearts. Does He have that? And if not, are we willing to turn that over to Him?

"Why An Offering?" To redeem the world and all it takes is for us to say "Yes" to God's offering of Himself through Jesus Christ. For anyone to have a Merry Christmas this year or any year all that is necessary is to come to God through Christ. It was His offering that makes Christmas. Not presents or expensive gifts beautifully wrapped with ribbons and pretty paper. It was the simple birth of a Savior born in a smelly stable and wrapped in diapers ~~xxxx~~ to live humbly and simply among mankind and to die as a substitute for all the sinners of the world, that, is what makes Christmas.

If you don't know that, or Christ is not a part of your life right now, His gift of salvation can make this Christmas and every Christmas something special.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 24, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes:

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 193 "O Come, All Ye Faithful"
*Ascription
*Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder)
*Assurance of Pardon
Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
*Lighting of the Advent Wreath
Giving of our Tithes and Offerings
*Offertory
*Doxology - page 382
Communion Hymn No. 202 "As with Gladness Men of Old"
*Service of Holy Communion (Page 2 of Communion Folder)
The Lord's Supper
Distribution of the Bread
Distribution of the Cup
Prayer of Thanksgiving — *ANTHEM*
Scripture: Luke 2: 1-20
Sermon: "The Three Whys: Why the Streams?"
*Closing Hymn No. 171 "Joy to the World!"
*Closing Chimes
*Benediction
*Postlude

***** *Congregation Standing *****

Mr. & Mrs. Bob Dreher will greet our members and guests
at the door this morning.
Ushering today will be Dick Mangel, Don Kingsley, Donley
Martin and Dick Dally.
Nursery will be provided today by Michelle Henry.

Van Driver for next Sunday will be Marty Henry.
Attendance last Sunday was 95 with 7 visitors.
Don Kingsley and Daryl Merrison will be visiting the
hospital this week.
Hospitalized: Chet Stauffer in BMH

Communion Cards....are in the back of the pews. Please
fill in one and drop them in the offering plate. This
is for our records. If you are visiting with us we
will forward your card to your church for their record.
If you must take your Poinsettia today please see one of
the Ushers to assist you with it. If not they will
remain for the Christmas Eve service at 11:00 P.M.
Christmas Eve service of Candlelight, Carols and Communion
will observed tonight at 11:00 P.M.

We are in need of someone to have the flowers on the altar
for several weeks in January. If you would like to
have them in memory of someone, please take a minute
and sign up on the flower chart in the Narthex.

PROPERTY COMMITTEE will hold a meeting at 7:00 P.M. on
January 8, 1990. Please mark your calendars.

CHURCH BOOKS will close on December 31st. Any and all
contributions that you would like to make to the church
for this year must be in by then. Any receipts after
that will be credited to 1990.

There will be no further Youth Activities until January
7, 1990.

INSTALLATION OF ELDERS, DEACONS, AND COUNCIL OFFICERS
will be held next Sunday during the worship service.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Altar is open to everyone. The Pastor will assist
you if you desire.



Your Church Staff Wishes You
A Very Merry Christmas
&
A Happy, Healthy New Year.

COMMUNITY BIBLE CHURCH - Sagamore, Pa. - December 22, 1991

Prelude

Announcements/Greetings/Prayer Requests

GO ON BOLD FR/AND DAIN

Ascription

Call To Worship: Advent

FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN:
AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER:
AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR,
THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.
OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE
NO END, UPON THE THRONE OF DAVID,
AND UPON HIS KINGDOM, TO ORDER IT, AND TO ESTABLISH IT
WITH JUDGEMENT AND WITH JUSTICE FROM HENCEFORTH EVERN
FOREVER.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

311

Scripture: Luke 2:1-20

Sermon: "The Three Whys: Why The Streams?"

*Hymn

*Benediction

*Postlude

*SING NUNCIUS ANNOUNCED
SEATED 1 VS*

AWAY IN A MANGER - DON'T SING

WM COWPER Wrot=THIR IS A FOUNTAIN FILLED W/BLUD

4th vs=& SINC BY FAITH,I SAW TH/STREAM THY FLOWING WOUNDS SUPLY
REDEEMING LUV HAS BIN MY THEME & SHALB TIL I DY

Why did G Bcum man? = Th/Three Whys

1 - 4Wat Purpos=2Reveal G 2man

2 - Why An offring=2Redeem th/world

() Why Th/Streams

Stream Bgin Gen 3:15

culminat song angle=Lk 2:10-11

Savior was 2B decend of:

Seth,Noah & Shem,Abe,Jacob,Judah,& David

NT Bgin=Mt 1:1 -divinly oraind K of Isr

Lk gen bak 2Adam-K of Jews & redeemr of world

Satn atemp kil off Mesiahic line;

Cain kil Abel;Phar & male babys;Haman exterm Jews;Herod 2yrolds

Mesiah 2B - Proph,Priest,King

Priest & King cudB proph,but no one cudB both priest & king

Priests =tribe Levi

Kings= Trib~~le~~ Judah

Isa=Mesiah root,stem,branch Jesse

Jer=Branch

Micah2cum fr/Beth,& cal Th/Breaker

Ezek=shep & prince

Zech=just,hav salv,lowly ride on dñky

Gal 4:4-7

(Ilus Danny Dutton,Chula Vista, CA 8yr old)

(**us Bedlam came into being)

(Ilus poor boy & 15cents giv 2self actuly)

"The Three Whys: Why The Streams?"

Scripture: Luke 2:1-20

Wm Cowper wrote: THER IS A FOUNTIN FILD W/BLUD, & th/4th vs proclaim
& SINC BY FAITH, I SAW TH/STREAM THY FLOWING WOUNDS SUPPLY,
REDEEMING LUV HAS BIN MY THEME, & SHALB TIL I DY

Our quest this Adv bin=Why Did G Bcum Man? & this brot 4th theme-
Th/Three Whys

1. At Purpos? - 2reveal G 2man
2. Why an Offring? - 2Redeem th/world
3. Why th/Streams?

Wm Cowper wrot of stream of blud of th/Lam but lng B4 that tuk
plac G was pt 2 that Stream w/His revlatin
Lik any mity rivr start w/smal trikl watr up in distan mnts,
so streaming Blud of Sav Bgan w/trikl in Bgin of time

It Bgan w/prom 2 Satn in Gen 3:15-Read
It culminat in song of angl 2sheps on hil ovrk Beth=Lk 2:10-11
fr/song 33yrs latr all streams proph & rev end on hil outsid
Jeru cal Calvary w/deth One cal=A Sv wh/is Xp th/Lord
lets jus lk briefly at stream as Bgan w/trikl & flo many dif
directins, but yet cam 2gethr w/G's final act of this Sav
we wil only scratch surfac Bcum Scrips 2numrus 2mentin at one tim
But all them pt 2Mesiah promis, or th/Ancintd of G=Js Xp
fr/Eve 2Mary ther was ongo Mesianic line that was perpetuatd
thru OT persns

Abe

Th/Sav 2B was 2B decendnt of Seth, Noah, & Shem, Isaac, Jacob, Judah
& David

ea thez instnac hav Scrip ref 2prov it

NT Bgin w/Mt. 1:1=READ

then folo genolgy wh/estab legl rite Js 2B divinly ordaind
K of Israel

Lk giv genolgy wh/trac Xp bak 2Adam th/1st man

It's genolgy demo phys rite 4=Js Xp 2B king of Jews & redeemr
th/world

Hierty record Satanic atempts 2destroy humn line of prom seed of
womn

1st=Cain kil Abel; Phar atemp kil male Jew babys; Haman sot 2extermin
Jews during tim Esther; Herod sot kil baby boys 2 & undr rnd Beth
at birth Js Xp

but ea thez Satnic atempts pruvd 2B unsucesful & G's ancintd was
born & livd 2fulfil G's plan redemptin

Th/Mesiah was 2B proph, prēst, king

But in Ier altho priests & kings cudB prophs, no one cudB both
a priest and a king

it had 2B one or othr, but not both

Pirests cam fr/trib Levi, & kings fr.trib Judah

thus w. prophs bout Mesiah as B proph, priest, king we C three
streams flo 2gethr 2form one river

2/

Isa saw this Mesiah as root, stem, branch of Jesse

Jer also saw as Branch

Micah saw as cum fr/Beth, & cal Him Th. Brakr

Ezek C as cum as Shep & Prince

Zech C as just, hav saly, lowly & ride Jeru on donky
Ea/ thez streams flo in2 ~~xxx~~ main stream of proph, priest, king
Bcum a part of main tributary flo fr/Thron of G

All this culminat in infant birth of Xpchild in stabl in Beth
Why did G Bcum man? 2Bcum ancint Son of G mak posibl all mank
cud hav relatship w/G He desir fr/very Bg creatin of worl
P sum up by say=Gal 4:4-9-READ

but how do adequatly expl Incar so peo undrst wat try say?
(Ilus 8yr old Danny Dutton, Chula Vista, CA)

a simpl Blief all taks 2undrst G's plan 4mank thru Js Xp
We lk this seasn yr & insted things B simpl they seem so con-
fused/mixdup that many peo includ Xpians R glad wen Xmas seasn
is past

(Ilus how Bedlam cam in2 Being)

but this isnt wat G ment 4His cum in2 world 2Bcum
fr/simpl streams flo thru OT histry, 2culminatin of birth at
Beth, G's plan was simpl

(Ilus poor boy donat 15cents 2buy presents 4needy childrn)

This precisly wat G did thru Js Xp

He cam in th/flesh of humn & sacrific self, gav Himself, 4 th/ve;
creatur He had made

Why did G Bcum man?

2Reveal self 2mank; 2provid Redemptin; & 2mak posib 4man 2B

reconcild 2 God

He invited U 2shar this specil gift Bcum He luvs U

Wont U acpt that luv 2day & mak evrday Xmas by abid in that
luv?

"The Three Whys: Why The Streams?"

Scripture: Luke 2:1-20

William Cowper wrote the hymn, "There Is A Fountain Filled With Blood," and the fourth verse of that hymn proclaims:

And since by faith, I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme, and shall be 'til I die.

Our question this Advent has been, "Why Did God Become Man?" This has brought forth the theme, "The Three Whys." The first Why was "For What Purpose?", and we determined that the purpose was to reveal God to man. The second Why was, "Why An Offering?" and we determined that it was to redeem the world. Our third Why is, "Why The Streams?" William Cowper wrote of the stream of the Blood of the Lamb. But long before that took place, God was pointing to that stream with His Streams of Revelation. ~~Like any mighty river starts with a small trickle of water way up in distant mountains, so the Streaming Blood of the Savior begin with a trickle in the beginning of time.~~ Like any mighty river starts with a small trickle of water way up in distant mountains, so the Streaming Blood of the Savior begin with a trickle in the beginning of time. It began with a promise God gave to Satan as revealed in Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

It culminated in the ~~px~~ song of the angel to the shepherds on a hill overlooking Bethlehem. The shepherds were told, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10-11/

From that song about 33 years later, all of the streams of prophecy and revelation ended on a hill outside Jerusalem called Calvary with the death of this One called, "A Savior which is Christ the Lord."

Let's look just briefly at the stream as it began with a trickle and flowed in many different directions, but yet it all came together with God's final act of this Savior. We will only scratch the surface because the Scriptures are too numerous for us to mention them all.

But all of them point to the promised Messiah, or the Anointed of God, who was Jesus Christ. From Eve to Mary there was an ongoing Messianic line that was perpetuated through Old Testament persons.

The Savior was to be a descendant of Seth, Noah and Shem, Abraham, Isaac, Jacob, Judah, and David. Each of these instances has Scriptural quotations to prove it. The New Testament begins with chapter 1, verse one of Matthew and we read, "The book of the generations of Jesus Christ, the son of David, the son of Abraham."

Then follows a genealogy which establishes the legal right of Jesus to be the divinely ordained king of Israel.

Luke gives a genealogy which traces Christ back to Adam, the first man. Luke's genealogy demonstrates the physical right for Jesus Christ to be the King of the Jews and the redeemer of the world.

History records Satanic attempts to destroy the human line of the promised seed of the woman. First, Cain killed Abel; Pharaoh attempted to kill all the male Jewish babies; Haman sought to exterminate the Jews during the time of Esther; and it was Herod who sought to kill all Jewish babies two years of age and under around Bethlehem at the birth of Jesus. But ~~for~~ each of these Satanic attempts proved to be unsuccessful and God's Anointed was born and lived to

fulfill God's plan of redemption.

The Messiah was to be a prophet, a priest, and a king. But in Israel, although priests and kings could be prophets, no one could be both a priest and a king. It was either one or the other. Priests came from the tribe of Levi, and Kings came from the tribe of Judah. So with the prophecies concerning the Messiah as being prophet, priest, and king, we see these three streams flowing together to form one river.

Isaiah saw this Messiah as the root, stem, and branch of Jesse. Jeremiah also sees Him as a Branch. Micah sees Him as coming from Bethlehem and calls Him "The Breaker." Ezekiel sees Him coming as a shepherd and prince. Zechariah sees Him as just and having salvation, lowly, and riding into Jerusalem on a donkey. Each of these streams flows into the main stream of prophet, priest, and king, and becomes ~~xxx~~ a part of the main tributary flowing from the throne of God. All of this culminated in the infant birth of the Christchild in a stable in Bethlehem. Why did God become man? To become the anointed Son of God, making it possible that all of mankind could have that relationship with God that He desired from the very creation of the world. Paul sums it up by saying in his letter to the church in Galatia, (read chapter 4:4-7).

But how do we adequately explain this Incarnation bit so people can understand what it is we are trying to say? I believe an 8 year-old boy from Chula Vista, California has done it quite well. Listen to how he explains God, as seen through the innocent eyes of a child. (Illustration of Danny Dutton and how he explains God)

A simple belief is ~~xxxx~~ all that it takes to understand God's plan for mankind through Jesus Christ.

We look at this season of the year and instead of things being simple, they seem to become so confused and mixed up that many people including Christians are glad when the Christmas season is past.

(Illustration of how "Bedlam" came into being)

In 1247 in the Bishopsgate part of London, England, there was a Catholic monastery known as St. Mary of Bethlehem. The monks there had their own form of speech, which was not always the king's English. When they pronounced the word "Bethlehem" it came out "Bedlam." During King Henry VIII's reign, all monasteries taken over by the Crown and St. Mary of Bethlehem became part of the city of London. In 1547 it was turned into an insane asylum. The name "bedlam" became irretrievably linked to the noise and confusion that went on within the walls of what was formerly the monastery.

Someone has said that only man can take "Bethlehem" which means "house of bread", and corrupt it so that it comes out "bedlam", "House of confusion." It appears we have turned Christmas into chaos and even the practice of giving gifts has become "bedlam."

But this isn't what God meant for His coming into the world to become. From the simple streams flowing through Old Testament history to the culmination of the birth at Bethlehem, God's plan was simple.

(Illustration of poor boy donating 15 cents to buy presents for needy children)

This is precisely what God did through Jesus Christ. He came in the flesh of a human and sacrificed Himself, gave Himself, for the very creature that He had made. Why did God become man? To reveal Himself to mankind, to provide Redemption, and to make it possible for man to be reconciled to God. He invited you to share this special gift because He loves you. Won't you accept that love today and make everyday Christmas by abiding in that love?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 24, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP 11:00 P.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Opening Hymn No. 171 "Joy to the World!"

*Ascription

*Call to Communion and Confession (Communion Folder)

*Prayer of Confession - BOB

*Assurance of Pardon - RALPH

Communion Carol No. 193 "O Come All Ye Faithful"

*The Holy Communion (Page 2 of Communion Folder)

The Lord's Supper

Distribution of the Bread

Distribution of the Cup

*The Prayer of Thanksgiving

Lighting of the Christmas Wreath

The Christmas Scripture: Luke 2: 1-20

Christmas Carol No. 184 "Hark! the Herald Angels Sing"

The Offering of our Gifts

Offertory

Doxology - page 382

The Christmas Anthem: "One Small Babe"

The Christmas Message: "The Light Word" - BOB LEAD INTO

The Candlelighting

The Candlelighting Carol "Silent Night"

Benediction

*Postlude

+ + + + + *Congregation Standing + + + + +

Mr. & Mrs. Marty Henry will greet our members and guests
at the door on this special Christmas service.

Those serving Communion this evening will also be serving
as Ushers.

Van Driver for next Sunday will be Marty Henry.

Don Kinglsey and Daryl Merrison will be visiting the
hospital this week.

Hospitalized: Chet Stauffer in BMH.

Communion Cards are in the back of the Pews. Please
fill in one and drop them in the offering plate. This
is for our records. If you are visiting with us we will
forward your card to your church for their record.

Following the service tonight, you may pick up your
Poinsettia. Please ask the Ushers for some assistance.
We have paper covers for them.

PROPERTY COMMITTEE will hold its first meeting of the year
on January 8th at 7 P.M. Mark your calendars.

CHURCH BOOKS will close on December 31st. Any and all
contributions that you would like to make to the church
for this year must be in by then. Any receipts after
that will be credited to 1990.

INSTALLATION OF ELDERS, DEACONS, AND COUNCIL OFFICERS
will be held next Sunday during the worship service.

SILENT NIGHT CAROL

Silent Night, Holy Night, all is calm, all is bright,
Round yon virgin, mother and child,
Holy infant so tender and mild
Sleep in heavenly peace, Sleep in heavenly peace.

Silent Night, Holy Night, Shepherds quake at the sight,
Glories stream from heaven afar, Heavenly hosts sing
al le lu ia;

Christ the Savior is born, Christ the Savior is born!

(Congregation Standing on the third verse)

Silent Night, Holy Night, Son of God, loves pure light,
Radiant beams from Thy Holy face, with the dawn of
redeeming grace,

Jesus Lord at thy birth, Jesus Lord at thy birth.

During the lighting of the little candles, we ask that
you tilt your candle toward the one that is lit. This
prevents dripping wax and therefore, no one will be burned.
Please leave the communion folders in the pews after the
service.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 24, 1998
7:00 P.M.

Prelude

CHRISTMAS GREETINGS

ANNOUNCEMENTS TREE DOPIN JIAN MYERS

LIGHTING OF CANDLES - CAUTIONS

DO NOT TILT LIT CANDLES ONLY UNLIT
WATCH CHILDREN
KILL EXTINGUISH AT REBOLITION FROM BACK

LIGHTING OF CHRISTMAS WREATH

*HYMN

PRAYER/OFFERING

*DOXOLOGY

CHRISTMAS PRAYER

HYMN

SCRIPTURE: LUKE 2:1-20

CHRISTMAS MONOLOGUE:"THE LIGHT WORD"

CANDLELIGHTING

*CANDLELIGHT HYMN

*BENEDICTION

*POSTLUDE

CHRISTMAS MONOLOGUE - 1998 - COMMUNITY BIBLE CHURCH, SAGAMORE

"THE LIGHT WORD"

"GOOD EVE MY LITTLE CHILDREN, GOOD TO SEE YOU AT WORSHIP TONIGHT
GLAD TO SHARE THIS TIME W/YOU IN WORSHIP"

CONVERS W/JN MARK & THIS WAT PROMPT CONVERS 2NITE

("KGR JN MARK: 1ST JURNY P WENT, REFUS GO 2ND & WROT GOSPEL
AT JS CAME OUT BOUT 50 YRS AGO)

HE RED MY GOSPL & ASK QUESTINS, PERHAPS MANY U HAV HAD
BIF QUES "WHY I WRIT AS I DID?"

WROT BCUT HAD ACES INFO ONLY LK & I WER ABL 2SHAR
LK AS PHYS WROT DIF WAY & WROT APPROX 30 yrs ago YR 60 AD
NOW 90 AD & MUS LK BAK 33 AD ERLY APRIL, SPRING & FEAST PASS
JS ARES, TRIED, CONVICTD, SENTENC TO DIE

WATCH EXEC W/MARY SUM OTHR WCMN OUTSID JERU, BALVARY

JS SPK 2ME B4DY GIV MOTHER OVR 2MY CARE

MY HOME TRULY LERN ALONG W/LK ALL BOUT JS, EVN THO W/HIM DAY BY
DAY

ONLY LERN THIS AFTR DETH/RESUREC/ASCENSIN

MUS BAKUP TO MEN WAS BOUT 25YRS OF AGE, OLDR BRO JAMES/FATHR HAI
FISH BUSINESS, OWN BOATS APOSTL PETR WORK W/US ALSO

MOTHER=SALOME, SISTR OF MARY ERTILY MOTHER OF JS - JS MY COUSIN

JAMES & I START FOLO JN BAP, THEN BAP OF JS, & START FOLO HIM

BRO JAMES & I DIF PROBLEMS FOR HIM - TEMPRS, S OF THUNDR

CAM SAMAR VILAG, NO HOSPITALTY, ASK RAIN FIRE, DESTROY

BUT HE TAUT US LUV & MY TRADMARK BCUM, "MY DEAR CHILDREN, LUV
ONE NACHTER."

SHAR CLOS INTIMACY W/HIM & HE CALL ME "HIS BLOVED"

BUT ONLY AFTR GCN CAM TO KNC HIM AS MARY TEL LK & I EVENTS FEW
PEOPL KNU

THUS LK CUD WRIT: LUKE 2:1-2

then wrot birth of js = VSS 4-7

SOOUND THIS BIRTH WAS ANOUNCMENT = VSS 8-11

LK SPEL OUT PLAIN LANGUAG & PEOPL BIN ASK ME WHY I NO DO SAME

QUESTIN HOW COMON/ORD FISHERMAN CUD WRIT SO PROFOUNDLY,

ONLY ANSR IS GOD GUID MIND, DIRECT HAND TO DO SO

LET ME EXPLAIN SUM OF THIS

JN 1:1-3

I BLIEV G WANTD TO TEL WORL JS WAS GOD IN FLESH
BUT HAD BGIN AT CREATIN & ACTULY HAD NO BGIN, NOR HAS END
G INSPIR ME WRIT BUK REV & IDENTFY JS A ALPHA/OMEGA
WH/MEAN SIMPLY - TH/BGIN & TH/END

WANTD WRIT WAT IMPAC HIS BIRTH HAD ON WORLD SO WROTE.....
V. 4-5

wen js cam into worl he encountrd forces of darknes,
BUT DEKNES CUDNT OVRGUM THAT LITE

ITS BIN 60YRS SINCE JS WALKD THIS EARTH & I WANTD WRIT MESAG SO
FUTUR GENRATINS CUD READ OF G'S COMPLET LUV THRU JS

THAT ALSO WHY G INSPIR ME TO WRITE:

"FOR GOD SO LOVED TH/WORLD THAT HE GAVE HIS ONLY BGTN SON,
THAT WHOSEVER BLIEVTH IN HIM SHUD NOT PERISH BUT HAV ETRNL
LIFE."

YOU, MY LITTL CHILDREN R TH/WHOSEEVERS GOD HAD IN MIND

WAT G HAS INSPIRD ME TO WRIT IS TH/XMAS MESAG FOR TH/WORLD
CUM TO THAT STABL IN BETH AGIN & C TH/BABE LYING IN THAT MANGR

FOLLO THAT STAR & C TH/LITE OF TH/WORLD

CUM LIK A SIMPL SHEPHERD & C TH/GUD SHEPHERD

LK WROT THAT THE ANGEL TOLD TH/SHEPHERDS:

"FOR UNTO YOU IS BORN THIS DAY IN TH/CITY OF DAVID, A SAVIOR
WHICH IS CHRIST THE LORD."

IX I SORT OF WISH I HAD WRITTN THAT,
OH WELL, HE WROT WAT G INSPIRD HIM TO WRIT,
° I WROT WAT G INSPIRD ME TO WRIT

MAY G USE IT AS HE WILL TO BRING MANKIND UNTO HIMSELF

MY DEAR CHILDREN, LUV ONE ANOTHER, IN TH/NAME OF TH/LORD.

FIRST SUNDAY OF ADVENT 1998 - COMMUNITY BIBLE CHURCH, SAGAMORE,
LIGHT BLUE CANDLE

ONCE AGAIN WE BEGIN ANOTHER ADVENT SEASON.

ADVENT IS MEANT TO PREPARE EACH OF US TO PROPERLY CELEBRATE THE
C "NG INTO THE WORLD AND OUR LIVES, OF THE LORD JESUS CHRIST.
EACH OF THE SUNDAYS OF ADVENT ARE TO BE REMINDERS OF JUST WHAT
GOD DID IN AND THROUGH THIS MIRACLE BIRTH.

AS WE HAVE DONE IN THE PAST WE LIGHT A DIFFERENT COLOR CANDLE
FOR THE SUNDAYS AND CHRISTMAS EVE.

TODAY, THE FIRST SUNDAY OF ADVENT WE LIGHT THE LIGHT BLUE
CANDLE.

THE COLOR OF LIGHT BLUE REMINDS US OF THE HEAVEN ABOVE.

HEAVEN REMINDS US OF GOD AND THE THINGS OF GOD.

IN THE STORY OF THE BIRTH OF JESUS WE READ OF THE SHEPHERDS
BEING TOLD OF THE BIRTH OF JESUS BY AN ANGEL.

LUKE RELATES IN THE TELLING OF THIS EVENT IN LUKE 2:13-14.....

"AND SUDDENLY THERE WAS WITH THE ANGEL A MULTITUDE OF THE HEAVEN-
LY HOST PRAISING GOD AND SAYING, 'GLORY TO GOD IN THE HIGHEST,
AND ON EARTH PEACE, GOOD WILL TO MEN.'"

THIS TELLS US, "HEAVENLY HOST," AND "GOD IN THE HIGHEST."

HERE WE ARE SPEAKING OF THE REALM OF GOD AND THIS SHOULD GIVE US
A SENSE OF AWE THAT THE LORD CAME DOWN INTO OUR VERY MIDST FROM
THE HEAVENLY REALMS OF GLORY.

PRAYER:

HER, WE THANK YOU THAT JESUS CAME TO BE THE SAVIOR OF THE
WORLD AND THIS WAS ANNOUNCED AND PRONOUNCED FROM YOUR HEAVENLY
REALM. MAY OUR HEARTS BE LIFTED ANEW THIS SEASON AND MAY WE
SING AS THE HYMNWRITER WROTE:

"ANGELS FROM THE REALMS OF GLORY, WING YOUR FLIGHT O'ER ALL
THE EARTH.
YE WHO SANG CREATION'S STORY, NOW PROCLAIM MESSIAH'S BIRTH.
COME AND WORSHIP, COME AND WORSHIP, WORSHIP CHRIST THE
NEW-BORN KING.

IN JESUS NAME WE PRAY, AMEN.

SECOND SUNDAY OF ADVENT DECEMBER 6, 1998
COMMUNITY BIBLE CHURCH - SAGAMORE, PA.

DARK BLUE CANDLE

ON THIS SECOND SUNDAY OF ADVENT WE RELIGHT THE LIGHT BLUE CANDLE
THE LIGHT BLUE REMINDS US OF HEAVEN AND THE THINGS OF GOD
THIS MORNING WE LIGHT THE SECOND CANDLE OF DARK BLUE

DARK BLUE IS SYMBOLIC OF ROYALTY
WHEN THE ANGEL GABRIEL VISITED MARY TO ANNOUNCE THAT SHE WOULD
BE THE EARTHLY MOTHER OF JESUS, HE TOLD HER:

"HE SHALL BE GREAT, AND SHALL BE CALLED THE SON OF THE HIGH-
EST: AND THE LORD SHALL GIVE UNTO HIM THE THRONE OF HIS
FATHER DAVID: AND HE SHALL REIGN OVER THE HOUSE OF JACOB
FOR EVER; AND OF HIS KINGDOM THERE SHALL BE NO END."
LUKE 1:32-33

THIS JESUS WAS BORN A KING AND WHEN HE XXXXXXXXX ASCENDS THE
THRONE OF DAVID, HE SHALL BE RECOGNIZED BY ALL OF THE WORLD AS
THE "KING OF KINGS AND LORD OF LORDS."

PRAYER:

FATHER, WE AWAIT THE EVENTS YOU HAVE PROMISED FOR OUR EARTH
AND WORLD. MUCH AS THE WORLD AWAITED THE ARRIVAL OF THE
PROMISED MESSIAH WE ANTICIPATE HIS COMING AGAIN TO FULFILL
YOUR XXXXXXXX FUTURE PROMISES AND TO REIGN AS OUR KING OF
KINGS. THANK YOU FOR OUR LORD AND SAVIOR JESUS CHRIST.
AMEN.

THIRD SUNDAY OF ADVENT - DECEMBER 13, 1998
COMMUNITY BIBLE CHURCH - SAGAMORE, PA.

YELLOW CANDLE

ON THIS THIRD SUNDAY OF ADVENT WE RELIGHT THE LIGHT BLUE CANDLE
THE LIGHT BLUE REMINDS US OF HEAVEN AND THE THINGS OF GOD

THIS MORNING WE RELIGHT THE CANDLE OF DARK BLUE
DARK BLUE IS SYMBOLIC OF ROYALTY

THIS MORNING WE LIGHT THE THIRD CANDLE OF YELLOW

YELLOW REMINDS US OF SEVERAL THINGS GOLD AND LIGHT
WHEN THE WISE MEN CAME FROM THE EAST TO WORSHIP THE NEW BORN KING
KING OF THE JEWS THEY BROUGHT GIFTS.

MATTHEW DESCRIBES THAT VISIT BY WRITING:

"AND WHEN THEY CAME INTO THE HOUSE, THEY SAW THE YOUNG CHILD WITH
MARY HIS MOTHER, AND FELL DOWN, AND WORSHIPED HIM: AND WHEN
THEY HAD OPENED THEIR TREASURES, THEY PRESENTED UNTO HIM GIFTS:
GOLD, AND FRANKINCENSE, AND MYRRH."

IN THE GOSPEL OF JOHN, JOHN TELLS OF AN INCIDENT WHERE JESUS WAS
TEACHING AND JESUS SAID:

"I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT
WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE."

THE YELLOW CANDLE SHOULD REMIND US OF THE LIGHT GOD BROUGHT INTO
THE WORLD IN THIS REVELATION OF HIMSELF IN JESUS CHRIST, AND OF
THE GOLD GIVEN TO HIM TO SIGNIFY HE WAS INDEED A KING,
AND BEING A KING THE DARK BLUE CANDLE SHOULD REMIND US OF THAT
KINGSHIP WHICH COMES FROM GOD, AND THE LIGHT BLUE REMINDS US
ALL OF THIS COMES FROM OUR HEAVENLY FATHER.

PRAYER:

FATHER, WE THANK YOU FOR THE LIGHT WHICH HAS COME TO THIS
WORLD THROUGH JESUS. MAY WE LIKE THOSE ROYAL MEN OF OLD,
BOW THE KNEE BEFORE HIM AND PROCLAIM AS THE KING OF KINGS AND
AS THE KING WHO LIVES IN US GIVING US HIS LIGHT AND ENLIGHT-
ENMENT FOR OUR LIVES.

AMEN.

LIGHTING OF CHRISTMAS WREATH - DECEMBER 24, 1998
COMMUNITY BIBLE CHURCH - SAGAMORE, PA.

ON THIS CHRISTMAS EVE WE RELIGHT THE FIRST CANDLE OF LIGHT BLUE.

LIGHT BLUE REMINDS US OF HEAVEN AND THE THINGS OF GOD

WE RELIGHT THE CANDLE OF DARK BLUE

DARK BLUE IS SYMBOLIC OF ROYALTY, THE KINGSHIP OF JESUS

WE RELIGHT THE CANDLE OF YELLOW

YELLOW IS SYMBOLIC OF JESUS AS THE LIGHT OF THE WORLD

WE RELIGHT THE CANDLE OF RED

RED IS SYMBOLIC OF THE BLOOD SACRIFICE MADE BY JESUS

WE NOW LIGHT THE CHRISTMAS CANDLE OF WHITE

WHITE IS SYMBOLIC OF PURITY,

THE AUTHOR OF HEBREWS WRITES:

"FOR WE HAVE NOT AN HIGH PRIEST WHICH CANNOT BE TOUCHED WITH THE FEELING OF OUR INFIRMITIES; BUT WAS IN ALL POINTS TEMPTED LIKE AS WE ARE, YET WITHOUT SIN."

WHITE IS ALSO SYMBOLIC OF JOY AND WE READ OF THE ANGEL TELLING THE SHEPHERDS:

"FEAR NOT, FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE."

WHITE SHOULD REMIND US OF THE SINLESS SAVIOR AND OF THE JOY WHICH HE BROUGHT INTO OUR DARK WORLD.

PRAYER:

FATHER, WE THANK YOU THAT AS WE CELEBRATE ONCE AGAIN THE BIRTH OF JESUS CHRIST WE RECOGNIZE YOUR COMING INTO OUR WORLD TO BRING SALVATION TO ALL MANKIND. MAY THAT GLORIOUS MESSAGE RESOUND IN OUR HEARTS AND LIVES ANEW, "UNTO US IS BORN THIS DAY A SAVIOR WHICH IS CHRIST THE LORD." AMEN.

FOURTH SUNDAY OF ADVENT - DECEMBER 20, 1998
COMMUNITY BIBLE CHURCH - SAGAMORE, PA.

RED CANDLE

ON THIS FOURTH SUNDAY OF ADVENT WE RELIGHT THE ~~FIRST~~ ~~SECOND~~ ~~THIRD~~ ~~FOURTH~~ ~~FIFTH~~ ~~SIXTH~~ ~~SEVENTH~~ ~~EIGHTH~~ ~~NINTH~~ ~~TENTH~~ ~~ELEVENTH~~ ~~TWELFTH~~ CANDLE.

LIGHT BLUE REMINDS US OF HEAVEN AND THE THINGS OF GOD.

THIS MORNING WE RELIGHT THE CANDLE OF DARK BLUE

DARK BLUE IS SYMBOLIC OF ROYALTY

THIS MORNING WE RELIGHT THE CANDLE OF YELLOW

YELLOW IS SYMBOLIC OF GOLD AND LIGHT

THIS MORNING WE LIGHT THE FOURTH CANDLE OF RED

RED IS SYMBOLIC OF FIRE AND BLOOD

JOHN THE BAPTIST SPEAKING OF JESUS AS THE COMING MESSIAH SAID AS LUKE RECORDS IN HIS GOSPEL CHAPTER 3, VERSES 16 & 17:

"JOHN ANSWERED SAYING UNTO THEM ALL, 'I INDEED BAPTIZE YOU WITH WATER; BUT ONE MIGHTIER THAN I COMETH, THE LATCHET OF WHOSE SHOES I AM NOT WORTHY TO UNLOOSE; HE SHALL BAPTIZE YOU WITH THE HOLY SPIRIT AND WITH FIRE: WHOSE FAN IS IN HIS HAND, AND HE WILL THOROUGHLY PURGE HIS FLOOR, AND WILL GATHER THE WHEAT INTO HIS GARNER; BUT THE CHAFF HE WILL BURN WITH ~~UNQUENCHABLE~~ FIRE UNQUENCHABLE.'"

AT THE CRUCIFIXION OF JESUS JOHN DESCRIBES A ROMAN SOLDIER DOING HIS DUTY TO DETERMINE IF THOSE CRUCIFIED WERE DEAD AND HE WRITES IN HIS GOSPEL CHAPTER 19, VERSE 34,

"BUT ONE OF THE SOLDIERS WITH A SPEAR PIERCED HIS SIDE, AND FORTHWITH CAME THERE OUT BLOOD AND WATER."

THE MESSIAH THROUGHOUT ALL OF SCRIPTURE IS PORTRAYED AS ONE WHO WOULD CLEANSE AND PURIFY HIS OWN THROUGH FIRE. BUT HE IS ALSO IDENTIFIED AS ONE WHO WOULD SACRIFICE HIMSELF AS WELL. JESUS CAME AS THAT PURIFYING FIRE AND WILL RETURN AGAIN TO DO SO AT THE END TIME, BUT HE ALSO OFFERED HIS BLOOD AS A sacrifice for all mankind.

PRAYER:

FATHER, WE THANK YOU THAT JESUS CAME TO CLEANSE AND PURIFY AND TO GIVE HIS LIFE AS A RANSOM FOR MANY. LET US RECEIVE HIM ANEW THIS SEASON AS THE ONE YOU SENT INTO OUR WORLD TO CLEANSE US AND TO MAKE US HIS OWN THROUGH THE SACRIFICE OF HIMSELF. AMEN.

Christmas Eve 1989 Monologue - The Apostle John

Gud Eve littl childrn! So gud 2B U at wors this eve
 I glad can shar this tim w/U in worsh 2nite
 recen convers w/Jn Mark prompt desir 2shar this measg
 U all remem Jn Mark I sur;but in cas U 4gottmhe is one who
 go w/P 1st mis jurny & refus go 2nd
 this sam Jn Mark writ Gospl bout 50 yrs ago
 Mark jus red my Gospl ask sum quests many U may hav want ansrs
 perhaps mos pres ques is why wrot as I did
 th/ansr 2me is very obvius, but perhap duz need explanatin
 I was abl writ as did Bcuz had aces 2info wh/only Lk & I shar
 then Lk wrot Gospl & it dif fr/Mark & mine
 but let me tel U how Lk & I shar sum thez thing & how we influ
 2writ
 My story actuly Bgin in Spring 33AD;it erly April & Feas Passovr
 turn out 2B turn pt 4world in that yr
 jus prior 2that feaz Js ares,tryd,convictd & sentenc 2dy
 in one way or othr I involv in all this,sumtins only fr/bakgr
 But I was ther on that hil cal Calvry outsid Jeru wen He executd
 2say it was horibl is 2put it 2mildly
 along w/mary,motr js 7 sum othr womn I was only one of discips
 ther
 we had 2watch as he suffrd & finly dyd
 but B4 he dy,spok Mary-His mothr & turn her ovr 2me & fr/that
 conversatin my perspectiv on Js chngd drastically
 I tuk His mothr 2my hom & it fr/her Lk & I lern wat we didnt
 lern bout Js,even tho we w/Him evry day
 Ch,I kno we hav specil relatsip,but folo His deth,& His miracu
 Resurrectin,& His ascensin I truly lern WHO He really was
 But my story Bgin wen I was bout 25
 my 4ldr bros James & I wer part my F's fish compny
 enjoy bit of suces at this busnes & James & I had a boat on
 Sea of Galilee
 we also had th/discipl Petr as a partnr
 Ironically,my mothr was Salome,a sistr of Mary th/motr of Js &
 that of corse made Him one of my cousins & an erthly relatin
 James & I start out 2folo rather unusul individul nam=Jn th/Bap
 short afr his minstry Bgan we witnes bap of Js & decid fol Him
 James & I pruv 2B rather dif probs 4Him;Bcuz ea us poses awful
 tempr,so much so,that Js gav us Niknam=Sons of Thundr
 I can recal one time wen we cam 2 Samar vilag & they refus 2giv
 hospitaly 2us & I deman Js cal dwn fire fr/hvn 2destroy them
 U shud hav seen th/luks Js gav me & He sed=U KNO NOT WAT MANNR
 OF SPIRIT YE R OF
 Talk bout B made 2feel smal!!!
 But w/pasag of tim He tempr my tempr by teach me 2luv
 that why I bin cal Disciple, or Apostl of Luv & why I wrot of
 luv
 it also help expl my trademark of use expresin in worsh servs-
 MY DEAR CHILDNRN,LUV ONE ANOTHR

27

But as I walk w/Him & talk w/Him,& shar clos intimacy w/Him,
 He Bgin 2cal me His Bluvd
 I really didnt get 2kno Him until He was gon
 it then Mary relat 2 Lk & I many th/events few peo knu
 It fr/thez bakgr conversatins Lk cud writ=NOW IT CAM BOUT IN THOS
 DAY,OTHER WENT OUT DECRE FR/CEASR AUGUS THAT ALL WORL SHUDE TAK
 & THIS TAC TUK PLAC WEN CYRENIUS WAS GUVNR OF SYRIA
 & then Lk giv act of how Jos went Beth & Js born ther miraculus
 in stabl
 & then he writ angls tol of this ~~xxsing~~ FOR UNTO U IS BORN THIS
 DAY IN CITY OF DAV A SAV WH/IS XP TH/LORD
 Ch,thoz simpl yet profound words,I almos wish I had bin inspir
 2writ them
 But,I bin tol my words R rather unique in themselvs.
 Mark & othrs hav ask me why & how I cam up w/profound statments
 I made in 1st chap of Gospl
 G gav me thoz words is all I can say
 but truth mattr is,I was abl 2C that in Js He no jus cum 2erth
 as baby
 Ch I kno His birth was uniqu & evn tho Mary His erthly mothr,she
 was made preg by G's H Sp.
 but He exis B4 that w/G fr/ very Bgin of time & so G inspir me
 2writ=IN TH/BGIN WAS TH/WORD,& TH/WORD WAS W/G,& TH/WORD WAS GOD
 A simpl truth G entrus 2me
 & I kno th/quest evrone ask How cud a stupid fishrman writ such
 deep theological thots???
 HA,ha,I marvel at that myself
 But all I can say is that it was almos as if G was mov my hand
 as I writ
 But pt I try 2mak was that Js was th/lite cum in2 th.worl & the
 darknes cudnt put it out
 was fr/G,in fac,He was G in th.flesh cum 2liv mong us
 Wen He did so He encountr th/powr of darknes=Satn & his kingdm
 But Satn,th/powr of darknes cudnt exting th/lite G had brot 4th
 its bin 60 yrs or so sinc Js walk this erth & I wantd 2writ this
 dwn so futur genratins cud read of G's simpl luv thru Him
 that why G inspir me 2writ in 3rd chap my Gospl=G so LUVd THE
 WORLD THAT HE GAV HIS ONLY BGOTTN SON,THAT WHOSEVR BLIEVTH IN
 HIM SHUD NOT PERISH BUT HAV ETRNL LIFE
 U,my frends R th/whosoevrs that G had in mind
 Wat G has inspird me 2writ is th/Xmas mesag 2 th/worl
 Sum 2 th/stabl agin & C th/Babe ly in mangr;cum lik a simpl shep
 & C th/Gud shep;Folo th.star & C th/Lite of th/World
 Lk wrot angl tol sheps=4UNTO YOU IS BORN THIS DAY IN CITY OF DAV
 A SAVIOR WHICH IS XP THE LORE
 I sort of wish I had writn that,but G inspir him 2writ & He insp
 me 2writ wat I did & I pray® G may use all it 2bring mank 2
 Himself as He will
 My dear childrn,luv one nothr in th/Name of th/Lord - Amen

Christmas Monologue 1989
"The Light Word"

Good evening my little children! It is so good to see you at worship tonight. I'm glad that I can share this time with you in worship. ~~xxxxxxxsharewithxxx~~ A recent conversation with John Mark has prompted my desire to share this message with you ~~xxxxxx~~. You all remember John Mark I'm sure. But in case you may have forgotten he is the one who went with Paul on his first missionary journey and then refused to go with him on the second one. And it was this same John Mark who wrote a Gospel about Jesus which came out about fifty years ago.

Mark just read my Gospel and he asked some questions which many of you may have wanted answers for as well. Perhaps the most pressing question is why I wrote as I did. The answer to me is very obvious, but perhaps it does need some explanations. I was able to write as I did because I had access to some information which only Luke and I shared. Then Luke wrote his Gospel and it was different in still another way. But let me tell you how Luke and I shared some of these things and how we were influenced to write. My story actually only begins in the spring of the year 33 A.D. It was early April and the Feast of the Passover that year turned out to be the turning point for the world. Just prior to that feast, Jesus was arrested, tried, convicted, and sentenced to die. In one way or another I was involved in all of this although sometimes in the background. But I was there on that hill called Calvary outside of Jerusalem where He was executed. To say it was horrible is putting it mildly.

Along with Mary, the mother of Jesus and some other women, we had to watch as He suffered and finally died. But before He died, He spoke to Mary, His mother, and to me, and from that conversation my entire perspective of Jesus changed. I took His ~~xxxxxx~~ mother to my home and it was from her that Luke and I learned what we could have never learned just from being with Jesus day by day. Oh, I know, that was a special relationship. But following His death, and His miraculous resurrection, and His Ascension, I truly learned just WHO He was.

~~My story begins when I was about 25. My~~ ~~xxxxxxx~~ older brother James and I were a part of our father Zebedee's fishing company. We enjoyed a bit of success at this business and James and I had a boat of our own on the Sea of Galilee. We also had the Disciple Peter as a partner. Ironically, my mother was Salome ~~xxxxxxx~~ a sister of Mary, the mother of Jesus. This of course made Jesus a cousin of mine from the earthly relationships. James and I started out following that rather unusual individual called John the Baptist. Shortly after his ministry began, we witnessed the baptism of Jesus and decided to follow Him.

James and I proved to be rather difficult problems for Him. Each of us was possessed with an awful ~~xxxx~~temper, so much so that Jesus gave us the nickname "Sons of Thunder." I can recall one time when we came to a Samaritan village and were refused hospitality by them. James and I demanded that Jesus call down fire from heaven and destroy them. Is it any wonder that He called us "The sons of thunder."

But with the passage of time He tempered my temper by teaching me love. That's how a part of my trademark has been my expression in our worship services, "My dear children, love one another."

But as I walked with Him, and talked with Him, and shared a very close intimacy with Him, so much so that he called me "His beloved," I didn't really get to know Him until after He was gone. It was then that Mary related to Luke and I many of the events that few people knew. It was from these background conversations that Luke could write, "Now it came about in those days that therewent out a decree from Caesar Augustus that all of the world, should be taxed. And this taxing took place when Cyrenius was Governor of Syria." And then he told of that miraculous birth in a stable which was revealed as he ~~xxxx~~ wrote, "For unto you is born this day in the city of David, a Savior which is Christ the Lord." Oh, what simple yet profound words. I almost wish I had been inspired to write that myself.

But I'm told by many that my words in themselves are rather unique. Mark and others have asked me how I came up with the profound statements I made in the first chapter of my Gospel. God gave me those words is all I can say. But the truth of the matter is that I was able to see in Jesus that He didn't just come to earth as a baby. Oh, I know that His birth was unique and even though Mary was His earthly mother, she was made pregnant by God's Holy Spirit. But He existed beforethat birth with God from the very beginning of time. So God inspired me to write, "In the beginning was the Word, and the Word was with God, and the Word was God."

A simple truth that God entrusted to me. And I know the question that everyone asks, "How ~~xx~~ could a stupid fisherman write such deep theological thoughts?" HA, ha, I marvel at that myself. But all I can say is that it was almost as if God was moving my hand as I wrote. But the point I was trying to make is that Jesus was the Light come into the world and the darkness could not put it out. Jesus was from God, in fact, He was God in the flesh come to live among us. When He did so He encountered the power of darkness, Satan, and his kingdom. But Satan, the power of darkness could not extinguish the Light that God had brought forth.

It's been sixty some years since Jesus walked on this earth. And I wanted to write this down so future generations could read of God's complete love through Him. That is why God inspired me to write in the 3rd chapter of my Gospel, "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." You, my ~~fixxx~~ friends are the "Whosoever" that God had in mind. ~~xx~~ What God has inspired me to write is the Christmas message for the world. Come to the stable in Bethlehem again and see the Babe lying in a manger. Follow the star and see the Light of the World. Come like a simple shepherd and see the Good Shepherd. Luke wrote that the angel told the shepherds, "For unto you is born this day in the city of David, a Savior which is Christ the Lord." I sort of ~~xxxxxx~~ wish I had written that. OH well, he wrote what God inspired him to write, and I wrote what God inspired me to write. May God use it to bring mankind to Himself as He will. "My dear children, love one another," in the name of the Lord.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 31, 1989
Mr. Robert Weisenstein, Liturgist
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Toni Jo Patsy and Meron Hewis
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Prayer Requests
*Processional Hymn No. 171 "Joy to the World!"
*Ascription
*Exhortation
*Confession (In Unison) Father Almighty, kings came
forth to bow the knee before an infant king; people
knew Him to be something other than a baby; we know
Him as Jesus the Savior. Yet, too often we do our
own will; we do the things we know are wrong; we
submit to the lures and enticements of the world.
But we know also that we can have forgiveness, and
this we seek at this time, through Jesus the Christ.
Amen.
*Kyrie
*Assurance of Pardon
*Praise: Leader - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Gloria Patri - page 142
Children's Moment
Hymn No. 197 "It Came Upon the Midnight Clear"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us pray.
Morning Prayer
Giving of our Tithes and Offerings
*Doxology - page 382
Installation of Elders, Deacons and Council Officers
Anthem: "Sing Out Your Song, Christians of the World"
Scripture: Joshua 3: 1-5
Sermon: "Three R's"
*Invitational Hymn No. 455 "I Am Thine, O Lord"

*Closing Chimes
*Benediction
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by
The Women's Fellowship in honor of our deceased
members in 1989.
Mr. Dick Mangel will greet our members and guests at the
door this morning.
Ushering today will be Jeanne Snyder, Jane Weichey,
Mid Diefenderfer, and Judy Shearer.
Nursery will be provided today.
Van driver for next Sunday will be Bill Snyder.
Attendance last Sunday was 144 with 22 visitors.
Ben Vensel and Ken Draxinger will be visiting the
hospital this week.
Hospitalized: Lucille Tack, Ralph Meier, Chet Stauffer BMH
+ + + + +
MEETINGS TO REMEMBER: Council meeting January 3rd 7 P.M.
Property Committee will meet on
January 8th at 7 P.M.
Today is the final day to make any 1989 contributions to
the church. The books will close with this deposit.
Flower Chart needs a few more names added to it. We are
looking for someone to have the flowers for January
14 and 21, then on into February.
NOMINATIONS...Starting next Sunday, and each Sunday in
January the members have the opportunity to nominate
other members for Church Council. There will be
slips of paper in the back of the pews for you to do
this. Take Yearbook, go over names of members & prayer-
fully ask God to direct you. Please try to make nomi-
nations each Sunday.

At the close of the service the invitation is extended to
each worshipper to respond to God's leading for your
life. This invitation gives the opportunity to accept
Christ, to pray, to meditate, or to seek counseling.
The Altar is open to everyone. The Pastor will assist
you if you desire.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 31, 1995

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CONGREGATIONAL VOTE ON PAINTING

THANKS FOR GIFT - CAROL
HAPPY NEW YEAR

KIMMY

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: JOSHUA 3:1-5

SERMON: "THREE 'R' 'S!"

ST. PAUL'S, BUTLER 12/31/89

*HYMN

*BENEDICTION

*POSTLUDE

MABEL

EDNA

MARY

JACK

PAM - JUNE 1995

JOYCE

THANKS

SCRIP: JOSHUA 3:1-5; SERM: THREE 'R' 'S!

VS 1A-DAY AFTER SPYS RETURNED & GAV ENCOURAG REWORT BOUT LAND B4
had to travl bout 8x 8 miles reach eastern banks Jordan River
GEVRL MILLIN PEO WER 2CROS JORDAN REACH PROMISD LAND

VS 1B-REACH JORDAN ASEML THER

VS 2-ENCAMP 3DAYS,GIV IMTE PREP 2CROS

V 3-OFFICRS GIV INSTRUCS

NORMAL ARK IN MIDDLE OF PROCESIN & LEVITES CARY IT

WEN CROS RIVER PRIESTS WUD CARY-THEY MINSTR SOLEM OCASINS ISR.

VS 3A-4A-ARK 2GO FRONT OF PROCESIN,THEZ INSTRUCS

2000 CUBITS,BOUT 1/2 MILE IN FRONT,CUD C & FOLLOW

VS 4B-THEZ WORDS APLICABL 2US IN 1995 AS APROACH NEW YEAR

G WIL DETERMIN THIS NEW YEAR AS HAS ALL OTHERS

DONT KNO WAT YR HOLDS,BUT I BLIEV SIMPL FORMULA CANB USED FOR
TH/TIME B4 US & THRUOUT YR

THIS FORMULA IS "THREE R'S" & LIK OLD 3 R'S LERN EXPERIENC

THO MANY US ADULTS,SHUD CONTINU LERN ALL TIME

(ILUS CATO LERN GREEK AT AGE 80)

LET'S LERN & CONTINU 2LERN THRU REST OUR LIVS

FIRST R=REVIEW

LOOK BAK & C WAT HAV DONE FOR TH/LORD THIS YR & OTHRS
CAN ANSR SERV'D AS SHUD? WAT WORD DESCRIBE US??
LUV & SERVICE? COMPLACENCY? BAKSLIDING? SP DEAF/HARDNES?
(ILUS MOTHR WRITE EXCUS 1ST GRADR, & "SHOW & TELL")
WAT IS OUR "SHOW & TELL" B4GOD THIS YR'S END??
PROPH EZEK WROT: 12:2=S OF MAN, U LIV IN TH/MIDST OF TH/REBEL-
S HOUS, WHO HAV EYES 2C BUT DO NOT C, EARS 2HEAR, BUT DO NOT HE
HEAR 4THEY R A REBELIUS HOUS
WE 2LIV IN REBELIUS HOUS, DO WE C OR HEAR? WE CAN PT OTHRS THIS
APLY TO -

IT GUD LK BAK, BUT DUZ LK BRING JOY, OR SENS EMBARASMENT??

CAN WE SAY I TRY'D? OR, L I DIDNT DO ANYTH? REVIEW & MAK CHANGS

SECOND R=RECOGNIZE

PROPH IASA 57:14=IT SHALB SED BILDUP, BILDUP, PREP TH/WAY, REMOV
EVRY OBSTACL OUT OF TH/WAY OF MY PEOP

NEED LK LIVS & RECOGNIZ OBSTACL OF WORL WH/STUMBL BLOKS/HIND
2OUR SP GROWTH

EA YR LIV, G GIVS US TIME 2GROW STNNGR SPIRITULY

ONE LARG WORDLY ITEM CREPT IN IS=SUMTH FOR NUTHIN

(ILUS CASHIERS & TAPE TOTAL "LOTTERY NUMBR & PLAY" OR PEOP TALK
NUMBERS THEY PLAY - TV LAWYRS & TEL SUE FATHR/MOTHR BCUZ THEY
DRIV CAR HAD ACCIDENT IN, ETC)

WAT R OUR PERSONL OBSTACLS/HINDRANCES KEEP US FR/SERV TH/LORD???

(ILUS MAN LK FOR CH & FOUND TH/RITE ONE)

ANYONE US CAN SAY THAT - BUT MUS RECOG HIND/OBSTAC & OVRUM THEM
THIRD R=RENEW=

DAV CAL MAN AFTR G'S OWN HART KNU WAT WAS 2B RENEWD BY GOD

AFTR HORENDUS SIN W/BATHSHEBA & URIA WROTE 51ST PSALM

51:10=CREAT IN ME A CLEAN HART O GOD, & RENU A RT SP WITHIN ME

RT SP IS ONE IN TUNE W/GOD & HE DESIRS WE HAV THIS

ISA 40:31=THEY THAT WAIT UPON TH/LORD SHAL RENU THER STRNGTH

AN 1 PAUL WROTE ROMANS 12:2

AND B NOT CONFORM'D 2THIS WORL, BUT B TRANSFORM'D BY TH/RENEWING OF
OF UR MIND

COL 3:9-10=DO NOT LY 2ONE NOTHR SINC U LAID ASID TH/OLD SELF

WITH ITS EVIL PRACTICS & HAV PUT ON TH/NU SELF WHO IS BEING

RENEW'D 2A TRU KNOWLEDG ACORD 2THE IMAG OF TH/ONE WHO CREAT'D HIM

TITUS 3:5=HE SAV'D US NOT ON TH/BASIS OF DEEDS WH/WE HAV DUN IN

RITUSNES, BUT ACORDING 2HIS MERCY BY TH/WASHING OF REGENRATIN

& RENEWING BY TH/HOLY SPIRIT

WE R 2RENU OUR STRNGTH, MINDS, KNOWLEDG & B RENU BY H SP

JOSHUA TOLD TH/PEOPL VS 4B

then add as read vs 5

EA DAY WE CONFRONT W/THE NEX DAY WH/WILB TOMORROW

BUT SEEMS ONLY TAK SERIOUSLY WEN IT IS TH/NEW YEAR

THAT ALWAYS MAK'S US TAK AN ASEMENT OF WAT LIEN AHED

(ILUS C. S. LEWIS & STORY OF LIBERAL BISHOP)

THAT IS RESOLV WE NEED 2MAK AS STAN END YR & LK 2NU YR AHED

WAT IS PAST IS PAST, CANOT UNDO THAT

BUT THER SECONDS, MINUTES, DAYS, WKS, MONTHS, A WHOL YR WAIT 4US 2KNO
XP IN THEM

HOW WIL WE LIV FOR HIM? R WE WIL 2=REVU, RECOGNIZ, RENU THRU YR?

TH/TIME G GIVS US HE WANTS US 2USE LIV 4HIM, TH/ONE RESOLUTIN

FOR 1996 IS TO LIV & B COMPLETELY HIS

Vs 1A

day aftr spys return

Ex vss 1B-4A

4U HAV NOT PASSED THIS WAY B4 - 4us in 90's & byon

(I) Cato Romn scholr lern grk wen past 80 & ask why at his age
T. TH/EARLIEST AGE I HAV LEFT - & continu 2study)

REVIEW

(Ilus litl boy,sik,excus 4skul by mothrr:

OK,BUT DONT SAY I THREW UP. I WANT 2SAVE THAT 4SHOW & TEL)

Wat word describ us: complacncy,lkwarmnes,bakslid,sp defnes,
harnes,rebellion agin G????

Ezek 12:2=SON OF MAN, U LIV IN TH/MIDST OF THE REBELIUS HOUS,
WHO HAV EYES 2C BUT DO NOT C,EARS 2HEAR,BUT DO NOT HEAR
4 THEY R A REBELIUS HOUS

RECOGNIZE

Isa 57:14=& IT SHALB SED,'BILDUP,BILDUP,PREP TH/WAY,REMOV EVR

OBSTACL OUT OF TH/WAY OF MY PEOPLE

(Ilus get rich quik;lawsuits etc)

(Ilus man lk 4ch hom & fnd rite one:

Herd peo pray=WE HAV LEF UNDUN THOZ THINGS WE OUGHT 2HAV DUN,&

DUN THOZ THING WE OUGHT NOT 2HAV DUN

He sed:THANK GUDNES,I'VE FND MY CROWD AT LAST

RENEW

Ps 51:10=CREAT IN ME A CLEAN HART,O GOD,& RENU A STEDFAS SPIRIT
WITHIN ME

Isa 40:31=THEY THAT WAIT UPON TH/L SHAL RENU THER STRNGTH

Rom 12:2A=& B NOT CONFORMD 2THIS WORL,BUT B TRANSFORMD BY TH/RE-
NEWING OF UR MIND

Col 3:9-10=DO NOT LY 2ONE ANOTHER,SINC U LAID ASID TH/OLD SELF
W/ITS EVIL PRACTICS,& HAV ~~NOT~~ PUT ON TH/NU SELF WHO IS
BEING RENEDW 2 A TRU KNOWLEDG ACORDING 2 ~~MIXMEXX~~ THE
IMAGE OF THE ONE WHO CREATD HIM

Titus 3:5=HE SAVD US,NOT ON TH/BASIS OF DEEDS WH/WE HAV DUN IN
RITUSNES,BUT ACORDING 2HIS MERCY,BY TH/WASHING OF
REGENRATIN & RENEWING BY THE HOLY SPIRIT

(Ilus C.S.Lewis buk=Th/grt Divorc & libral Bishop)

WE DONT KNO ANYTH BOUT RELIG HERE, WE ONLY KNO XP

"Three R's"

Scripture: Joshua 3:1-5

"THEN JOSH ROS ERLY IN TH/MORN"=it was day aftr spys return &
gav encourag report

distanc 2travl 2reach Eastrn banks Jordn bout 8miles

thez sevril mil peo wer 2cros Jordn Riv & entr Prom Land
t' encamp 3days & this gav tim 2get evrth prep 2entr land &
2meet enmys ther

th/officrs passed thru camp giv instrucs 2peo
they tol them=vs 3-READ

normly,th/Ark in centr of camp & on march in midl procesin

it Kohathite Levites who cary it,but wen cros rivr wudB Priests
it was Priests who minstr on solem ocasin in Ismael

th/instrucs wer=WEN U C TH/ARK=then they wer 2Bgin 2march

this tim,th/Ark wud go in front of procesin & in ord 4it 2B seen
kep in site,peo wer 2keep distanc bout 2M cubits & this ment Ark
wudB bout half mile in front,plain 2C by all

Vs 4B=4U HAV NEVR PASSED THIS WAY B4

thez word spokn by Josh thousans yrs ago R aplicabl 2us as we

face 1990 & nu decad lead 2 yr 2000

cum days,wks,months wilB filld w/many nu exper

they cudB bes days,or cudB wors days weve evr know,only G knows
But moments 2cum R in hans of G & whthr in joy/sorro,health/siknes,
G go w/us in evr circumstanc

we in turn,need 2B prep 4jurny I has placd B4 us

I persnly Bliev simpl formula canB usd 4our livs no jus Bgin yr,

but intrvals,throu yr as wel

I cal it=THREE R'S

Sum U remem=Three R's & mak think skul=Read,Rite,Rith,RIGHT???

mos adul no lik 2B remin lif contin progr of lern,that lern evr
day,whthr lik or not

many adults seek continu lern,whil othr avoid lik plague

but jc mattr,we need go on lern if we R 2gro

(Ilus Romn scholar Cato lern Gr evr 80=erliest age I hav left)

How many us wil asum such task at presen age we find ourselves?

We may not seek lern Gr,at our age, but shud seek lern sp wat G
wants us 2lern

thus,I submit 2U as lk 2Nu Ye we Bgin by lern THREE R's

FIRST R=REVIEW-we mus stan bak & revu wat this pas yr,or yrs bin

Wat hav we dun 4 th?lord? Can we honesly ansr we serv Him asshud?

(Ilus litl boy,hom sik,& excus 4skul,but no want threwp sav 4sho

Wat word wud adequatly sho/tel our luv/serv?

Wud itB Compacncy? Lukwarmnes? Indif? Bakslid? Sp defnes/hardnes?
Rebellion agin G? Wh/word wud bes describ U??? U Persnly!

Not Ur wid/hus,son/dottr/neighbor,nothr ch membr=BUT U!!!!

Ezek 12:2=we liv in rebelius hous;ther thoz who no C or hear,caus
evrth ment 4sumone els;ther thoz do smal amt & say let othrs do
rest;ther sum do nuth

it alway gud lk bak 2C wher cum fr & wat hav dun,but as membrs
of Body of Xp,duz lk bak fil w/sens joy,or duz bring twing embar

Can we say=I maynot dum evrth I cud,but I tryd,or mus we say 2/
 L,I didnt do anth 4U????
 REVIEW & then mak neces chngs 4 this nex yr
 SECOND R=RECOGNIZE-Isa 57:14
 need 2lk our livs & Recog obs wh/R hindrnacs & stumbloks sp/grow
 ea yr G permit us 2liv shudB yr in wh/gro strngr spirituly
 We 3 th/things this worl,this lif wh/R intrud in2 livs & keep us
 fr,iv4 & serv L as we ought???
 All us in this category & duznt giv sens prid 2admit it
 Jus wat R hindrs/obstacls wh/keep us fr/clos pernl walk w/G????
 I sur U can C evid of things crep in2 society & mayB ovrk as
 norml,but they compl worldly & stan in way of godly liv
 (Ex=chekput cntrs & lottry numbrs all tim;& lawyrs ask U 2sue)
 We in get rich quik;pleasur orknt society & it Bcum part our
 livs & we dont evn kno it
 Satn works that way-& thez obs/hindr-WAT R OURS? YOURS & MINE???
 (Ilus man lk 4Ch home & find it)
 Anyone us can say that,but need Recog obs/hinds confr us our livs
 & ovrcum them
 THIRD R=RENEW=Ps 51:10
 a Stedfas or Rt spirit is a sp in tun w/G
 it is th/sp wh/G desirs us 2hav,in fac,G desidr th/renewl of
 man so strngly,that He spok of it in many dif ways in His Word
 Isa 40:31
 Rom 12:2A
 Col 3:9-10
 Titus 3:5
 We R 2RENEW our strngth,minds,knowledg,& B renu by H Sp
 Josh tol peo=U HAV NOT PASSD THIS WAY B4 & then add=Vs 5
 ea day we confw/nex day wh/wilB 2morro
 but seems we only tak it seriously wen that nex day is th/Nu Yr
 that always seems 2mak us mak an asesmen of days wh/ly ahead
 (1 C?S Lewsi liberal Bishop in buk=Th/Grt Divorc)
 That is resolv we need 2hav & mak as we stan at end of yr & lk
 2 th/Nu Yr ahead
 all is past we canot undo that
 but ther R spotles seconds,& mins,& hrs,& days,& wks,& mnths
 ahead wait 4us 2kno Xp in them
 How wil we liv 4Him?
 R we wil 2go thru thoz periods of tim,REVUE,RECOGNIZ,RENEW????
 th/tim wh/G givs 2us He wants us 2use liv 4Him
 th/One resolutin we shud all mak for 1990 & Byon is 2B His
 completly
 Wil U acpt that invitatin 2day,& cum 2Him 2 liv 4Him????

"Three R's"

Scripture: Joshua 3:1-5

"Then Joshua rose early in the morning." It was the day after the spies returned and gave their encouraging report. The distance they were to travel to reach the eastern banks of the Jordan was about 8 miles. These several million people were to cross the Jordan River to enter the Promised Land. They encamped there for 3 days. This gave them time to get everything prepared to enter the land and meet the enemies who were there. The officers passed through the camp giving instructions to the people.

They told them, "When you see the ark of the covenant of the Lord your God with the Levitical priests carrying it, then you shall set out from your place and go after it," verse 3. and on the march, in the middle of the procession
Normally, the ark was in the center of the camp and it was the Kohathite Levites who carried it. But when they crossed the river, it was the priests who would carry it. They were the ones who ministered on the solemn occasions in Israel.

The instructions were, "When you see the ark," then they were to begin to march. This time, the ark would go in front of the procession. In order for it to be seen, kept in sight, the people were to keep a distance of about 2000 cubits behind. That meant the ark would be approximately a half mile in front so they could plainly see it.

And Joshua told the people, "For you have not passed this way before," verse 4B.

These words spoken by Joshua thousands of years ago are applicable to us as we face 1990 and the new decade leading toward the year 2000. The coming days, weeks, and months will be filled with many new experiences. They could be the best days or the worst days we've ever known. Only God knows that. But the new moments to come are in the hands of God and whether in joy or sorrow, in health or sickness, God goes with us in every circumstance. We in turn, need to be prepared for the continuing journey the Lord has placed before us. I personally believe that a simple formula can be used for our lives not just at the beginning of this year, but at intervals of the year as well. I call it, "Three R's." Some of you can remember that the term, "Three R's" makes you think of school. It was in school that we learned the "Three R's." Remember them? Readin, & Writin, & rithmatic. Most adults don't like to be reminded that life is a continuing ~~xxxx~~ program of learning, that we learn everyday whether we like it or not. Many adults seek to continue learning throughout life, but many others resist it like the plague. But the fact of the matter is, we need to go on learning if we are to grow. The Roman scholar Cato started to study Greek when he was over 80. Someone asked him why he tackled such a difficult task at his age. Cato said, "It's the earliest age I have left," and continued to study.

How many of us are willing to assume such a task at the present age in which we find ourselves? We may not seek to learn Greek at our age, but we should seek to learn spiritually what God wants us to learn. Thus, I submit to you that as we look to the New Year, we begin by learning the "Three R's." The first "R" is the word "REVIEW." We must stand back and "Review" what this past year, or years has been. What have we done for the Lord? Can we honestly answer that we have served Him as we should? Or what word would adequately describe our love and service? Would it be Complacency? Or lukewarmness? Indifference? Backsliding? Spiritual deafness, or hardness? Rebellion against God? Which word would best describe you

★ ILLUSTRATION OF BOY EXCUSE FOR SCHOOL. "DON'T SAY I THREW UP. I WANT TO SAVE THAT FOR SHOW & TELL."

personally? Not your wife, or husband, nor your children, or neighbor, or another church member. But YOU!

It was the prophet Ezekiel who said, "Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house," Ezekiel 12:2.

We live in a rebellious house. There are those who don't see or hear. Everything is meant for someone else. There are those who will put forth a small amount of effort and add, "Let someone else do the rest." There are some who do nothing. It is always good to look back to see where we have come from and what we have done. But as members of the body of Christ, does a look back fill us with a sense of joy, or does it bring a twinge of embarrassment? ~~xxxx~~ Can we say, "Lord, I didn't do everything I could, but I tried," or must we say, "Lord, I didn't do anything for You?" "Review," and then make the necessary changes for the next year.

The second "R" is "RECOGNIZE." The prophet Isaiah wrote the words of the Lord, "And it shall be said, 'Build up, build up, prepare the way, Remove every obstacle out of the way of My people,' Isaiah 57:14.

We need to look at our lives and "Recognize" the obstacles which are hindrances and stumbling-blocks to our spiritual growth. Each year that God permits us to live should be a year in which we grow stronger spiritually. What are the things of this world and this life which are intruding into our lives and keeping us from living for and serving the Lord as we ought? All of us are in this category and it doesn't give us a sense of pride to admit it. Just what are the hindrances and obstacles which keep us from a close personal walk with the Lord? I'm sure you can see evidence of the things which have crept into our society which perhaps we overlook and accept as normal, but they are completely worldly and stand in the way of godly living. I don't know about you, but the "something for nothing" element really bugs me. I check out in a supermarket and the cashier comments on the total of my purchase that it is a good number to play on the lottery. Or I'm waiting in line while the cashier and some customers are discussing the numbers they have been playing for weeks or months. People are spending money they can ill afford to lose in a get rich quick scheme sponsored by the state. Or you are watching TV and some lawyer comes on the screen and tells you to sue your mother or father because you were injured in an accident while they were driving.

What are our personal hindrances or obstacles?

(Illustration of man looking for a church home and finding it)

A man had been going from church to church trying to find the right one. Finally, he came to a little church and he entered just as the congregation read with the minister, "We have left undone those things we ought to have done and we have done those things which we ought not to have done." The man slipped into a back pew and murmured, "Thank goodness, I've found my crowd at last."

Anyone of us can say that. But we need to "Recognize" the hindrances and obstacles which confront us in our lives and overcome them.

The third "R" is "RENEW." David, ~~xxxx~~ called, "a man after God's own heart," knew what it was to be renewed by God. After his horrendous sins with Bathsheba and Uriah, David wrote the 51st Psalm and in it he wrote, "Create in me a clean heart, O God, and renew a steadfast spirit within me," Psalm 51:10.

A "steadfast," or "right" spirit is a spirit in tune with God. It is the spirit which God

desires us to have. In fact, God desired the renewal of man that He spoke of it in many different ways in His Word.

Isaiah wrote, "They that wait upon the Lord shall renew their strength," Isaiah 40:31.

Paul wrote, "And be not conformed to this world, but be transformed by the renewing of your mind," Romans 12:2A.

"Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him," Colossians 3:9-10.

"He saved us, not on the basis of ~~works~~ deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit," Titus 3:5.

We are to renew our strength, our minds, our knowledge, and be Renewed by the Holy Spirit.

Joshua told the people, "You have not passed this way before," but then he added, "Consecrate yourselves, for tomorrow the Lord will do wonders among you."

Each day we are confronted with the next day which will be tomorrow. But it only seems that we take it seriously when that tomorrow is stepping into a New Year. That always seems to make us take an assessment of the days which lie ahead.

(Illustration of liberal Bishop in C.S. Lewis's book, The Great Divorce)

C. S. Lewis wrote of an imaginary liberal Bishop in his book The Great Divorce. This bishop died and went to the Valley of the Shadow of Light. He had always been a sceptic and always had more questions about faith than he had answers. He had no deep sense of commitment to Christ, the church, or anything else. In the story, the Bishop is given one last chance to visit heaven to decide if he would like to stay there.

But heaven didn't appeal to him either. Before he left he tried to engage one of the individuals there in a conversation about religion. The person answered, "We don't know

anything about religion here. We know only Christ."

That is the resolve we need to make as we stand at the end of one year and look to the New Year ahead. All is past. We cannot undo that. But there are spotless seconds, and minutes, and hours, and days, and weeks, and months ahead waiting for us to know Christ in them. How will we live for Him? Are we willing to go through those periods of time, "Reviewing, Recognizing, and Renewing?" The time which God gives to us, He wants ~~to use~~ us to use living for Him. The one resolution we should make for 1990 is to be His completely.









Ralph C. Link
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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.